Evangelical Christendom

"Unum Corpus sumus in Christo."

March-April, 1939

The Roman Church To-day and the Protestant Churches

THE death of Pope Pius XIth and the election as his successor of Cardinal Pacelli, now Pope Pius XIIth, has brought the Roman Church into the limelight, and during the past two months the newspaper Press and the B.B.C. have had their pages and programmes full of Italian news and pictures concentrating upon events in Papal Rome. We live in the twentieth century, more than four hundred years after the Reformation, the cardinal blessing of which was not the overthrow of one Church in favour of another, but the establishment, under God, of His Word and Gospel, whereby Roman pretensions, persecutions and prohibitions were overcome and suppressed. To-day it might almost be inquired whether we are not back again in the sixteenth century, and whether those whose aim it has been and is to undo the Reformation have to a large extent succeeded. We do not admit this ourselves, but we do strongly aver that this is a time for a new stirring within the Protestant Churches, and for all who realise the dangers of any kind of reunion with the Roman Catholic Church to take their stand together in unity and to say, "stand thou on that side, for on this side am I."

On the occasion of the Requiem Mass for the late Pope, for the first time, we believe, since the Reformation, the Roman Mass was publicly recognised, and broadcast by the B.B.C. from Westminster Cathedral. On Sunday, March 12th, all Regional B.B.C. stations were cleared to repeat this, and for nearly four hours continuously broadcast the ceremonies associated with the "coronation" of Pope Pius XIIth. There has been little if any protest against this unseemly use of the B.B.C. and its privileges, and we foresee in this departure from principle, for this is a Protestant country, and the National Church is both Reformed and Protestant, issues which will necessarily create difficulties and stir up animosities. Let none think that as far as the World's Evangelical Alliance is concerned the situation has been allowed to remain unchallenged. We may at least reveal that efforts have been made to induce some kind of united protest, including reference of the facts to members of the Religious Advisory Committee of the B.B.C. Our readers will appreciate to some extent our difficulties when we mention that among replies received one took note of our representations, but regretted the fact that the Religious Advisory Committee does not meet again for six months (!), and another was doubtful if it is part of the duties of the Committee to discuss such arrangements or situations. Most amiably we inquire, what then *are* the duties of this august Committee, represented on which are some of our trusted Free Church, and therefore Protestant, leaders? Were they consulted or even notified before the events of the arrangements being made to broadcast the Mass, and to give to Papal Rome, and to a Church necessarily antagonistic to the National Church, constituting only a comparatively small proportion of the population of the United Kingdom, broadcasting privileges without parallel in the history of the B.B.C.?

There is another aspect of an anxious situation which must find mention. On other pages we refer to the recent appointment to this country of a Papal Apostolic Delegate. It is only fair to give the reply of the Foreign Secretary to one protest forwarded to the Prime

Minister (from Scotland) against the appointment of this Delegate. It was as follows:

"As you point out, the appointment of an Apostolic Delegate is a purely ecclesiastical matter, with which His Majesty's Government have no direct concern, and in fact the Apostolic Delegate in this country will be an ecclesiastical official who will enjoy no diplomatic status of any kind. His right of access to the Foreign Office will be neither greater nor less than, but the same as, that of any other private person in this country."

But behind this explanation there are facts, the contemplation of which cannot but give rise to concern, and more. It is regrettable that our Prime Minister and Foreign Secretary should have paid tribute to the Papacy, the sworn and remorseless enemy of the Protestant Churches and all forms of Protestantism, even the work of the Bible Societies. On their recent visit to the Vatican in Rome, Mr. Chamberlain and Lord Halifax were reported in the Press as having "bowed low" before the late Pope as he advanced to meet them. Naturally the Pope expressed to them his pleasure at the satisfactory relations existing between the Holy See and the British Government. He assured them of his particular interest in the health of King George and Queen Elizabeth, "wishing them and the British Empire great prosperity." Now we do not wish to suggest that the late Pope was dishonest or insincere in that wish, but we do say that "great prosperity" for our King and his country would, in the Pope's eyes, "necessarily involve the return of both King and country to the pre-Reformation obedience to the Holy See." The wish, the prayer, and the hope of the Head of the Roman Church, and of all the Cardinals alike, is and must be that the Protestantism of King George and of this country may be over-ruled and destroyed. This certainly is one of the major objects of the Vatican and the Roman hierarchy from its triple-crowned Pope to its most sequestered bishop. What was in the mind of the Pope was symbolised by the gifts he presented to his two visitors. Can it be believed? At the end of the interview, the Press informed the public, the Pope presented Mr. Chamberlain and Lord Halifax with gold medals commemorating the canonisation of Sir Thomas More and Bishop Fisher, two Englishmen whom Henry VIII beheaded because they would not join him in renunciation of Papal jurisdiction over the Church of England! After presenting these ominous tokens to the two British statesmen, the Pope walked across the room to where a bronze diptych with portraits of the two English martyrs (that was how *The Times* designated them—"martyrs"!), stood beside the bookcase and thus spoke: "This reminds me of two great Englishmen. I have it always by me and it is never closed. So it keeps England always in my heart. I would like their Majesties to know that I have England constantly in my thoughts and often pray for her." And, as a crown to the journalistic comment on this extraordinary proceeding, the public were informed that the meeting made a deep impression on both Mr. Chamberlain and Lord Halifax, and that the Prime Minister afterwards remarked that it was an occasion he would never forget.

Other anxieties are widely shared to-day, if not expressed, in this country. The notable missionary conference at Tambaram, Madras, India, has lately concluded (see pages 54-55). Some, however, are concerned if the Bishop of Winchester has been correctly reported in the home Press as remarking, after the conference, that one of the weaknesses of the gathering was the fact that the Roman Catholic Church and the Eastern Orthodox Churches were not represented. What is to be understood from this? Is the Bishop of Winchester aware of the persecution by Roman Catholic missions in India, Africa and other mission fields, of Protestant missions and missionaries? Has Dr. Garbett read the notable pamphlets by Canon W. P. Hares, of the Church Missionary Society, Punjab, and notably one entitled "The Attitude of the Church of Rome Towards Other Members of the Catholic and Apostolic Church"? Rome to-day, as always, refuses to recognise Protestants as true Christians at all, and, indeed, Protestants are such evil people that no Roman Catholic must ever pray or worship with them.

Headquarters Notes

Close of Financial Year.—On March 31st we closed another financial year, and of which can be remarked "*Laus Deo.*" This is not because of superfluous funds or the help of legacies, but because the year has been marked by special needs and special appeals, notably in the matter of the Alliance House Fund, and the hand and help of God can be traced throughout. The enormous sums of money pouring out of this country for the relief of distress among foreign peoples (four funds alone have collected £1,763,374 from British givers during the year) is creating a serious position for voluntary charities, and we do not hide the fact that the World's Evangelical Alliance is among the societies which have suffered in consequence. Gladly, however, the Alliance has shared the sorrows of those who, suffering through no fault of their own and unable to help themselves, have required sympathy and aid. On another page (under "Common Prayer") we ask for united prayer "for the funds necessary as a new financial year opens for the carrying on of the work of the Alliance at home and overseas." We ask to be allowed to lay special emphasis upon this request and upon the need for generous giving throughout the next twelve months.

93rd Annual Meetings.—On page two of the cover of this issue of EVANGELICAL CHRISTENDOM will be found a preliminary announcement of the chairman and speakers at our ninety-third annual public meeting, to take place (D.V.) at the Caxton Hall (Great Hall), Westminster, on Thursday, June 1st, at 3 p.m. We invite all friends to be present to hear more concerning things attempted and things accomplished, "not by might, nor by power, but by My Spirit." Never has the Alliance been more active in a single year, never has its work been more practical or widespread. There is much of which we can speak; there is more of which nothing should be said in public. We hope our friends will reserve the afternoon of June 1st so as to be present at Caxton Hall.

The ordinary general meeting of members (only) of the British organisation, for the transaction of formal business in accordance with article twenty-one of our Articles of Association (the Alliance being an incorporated body), will take place at the registered offices, 19, Russell Square, London, W.C.1, on Thursday, May 25th, at 12 noon, to receive and adopt the report of the council, and of the auditors, for the year ending March 31st, 1938; to re-elect the vice-presidents and the general and executive councils, and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory meeting provided their subscription is not in arrear for the year previous to the meeting.

The Alliance House Appeal.—With gratitude to God and numerous givers the Council thankfully announce that, at the date of going to press with this issue of EVANGELICAL CHRISTENDOM, the sum of £2,200 appealed for to establish the Alliance at 19, Russell Square, W.C.1, has almost been raised. On March 25th the total sum received was £2,005, leaving £195 to be raised. It is not a large sum still required, and we commend this final appeal to those who have not yet helped to substantiate the home and headquarters of the Alliance. It is indeed a case when they who give quickly will be giving twice! It is hoped shortly to announce a house-warming and rededication occasion, when those who have helped will have an opportunity to view the Alliance House, and to unite in asking the blessing of God upon years of further service in prospect.

Encouraging News from Spain.—Friends who have been praying for Protestant Christians in Catalonia will be interested to know that news is beginning to arrive from many of them, especially from young men now in concentration camps in France. Up to the present moment it has not been found possible to remove them from the camps, but the French authorities have granted permission to some missionaries to visit them and to take them the most necessary equipment and clothes. It is intended to

organise the work of evangelisation among them and through them in the camp.

News from Barcelona states that gradually normal conditions are being restored. The general situation is greatly improved, although a normal supply of food is not to be expected for several months, and probably not until after the next harvest.

With regard to religious conditions, apparently at present no obstacle is being placed in the way of church services. On February 12th one hundred and sixty people were present at a Wesleyan service in Barcelona. The Protestant Episcopal Church at Sabadell is open and is enjoying even fuller freedom than during the months of the war when singing had to be omitted because of the annoyance caused by younger communists.

A great deal is expected from the new relationships which have sprung up between Protestants and Roman Catholics as a result of the help given by Protestants when the Roman Catholics were so bitterly persecuted by extremists. It is hoped that, as a result, the Roman Catholics will further the freedom of the Protestants to religious liberty, and be brought to recognise their common Christianity.

Through the Spanish Protestant Relief Fund £3,358 has been raised up to March 6th to send food and other necessities to Spain, every pound of which has been available for this purpose, the expenses of administration having been borne by the World's Evangelical Alliance. A tenth consignment of food should have reached Spain by this time, and it is hoped to continue to send further consignments if funds allow. Communications may be addressed to the Hon. Treasurer, Spanish Protestant Relief Fund, 19, Russell Square, London. W.C.1.

Political Amnesty in Spain.—Insistence by the British Government on a political amnesty in Spain as a condition of the recognition of General Franco's administration was urged in a telegram sent to the Prime Minister on March 10th. The telegram was as follows:

"Prime Minister, 10, Downing Street, S.W.

"Having received report that General Franco has broadcasted statement that he possesses a black list of two million in Madrid and Valencia, the Council of the World's Evangelical Alliance, representing Christian people and feeling throughout Christendom, earnestly request that no recognition of General Franco be given without definite guarantee that reprisals in any form will not be taken against civilian populations in Government Spain either on grounds of political or religious ideals.—H. M. Gooch, General Secretary, 19, Russell Square, W.C.1."

Since this message was despatched we have learned that a number of prominent Anglican and Free Churchmen also appealed to the British Government on this matter, and in the course of their letter said:

"There are good grounds," they say, "for anticipating that General Franco will extort a terrible vengeance from those who have opposed him.

"The conscience of the people of this country would be outraged if our Government by recognising the Government of General Franco were to assist him to a position from which he extracted the kind of vengeance which he threatened.

"We feel we ought if necessary to prejudice our hopes of commercial or political advantages with General Franco if, by insistence, we can assist in an early termination of the war."

Poland—A Disclaimer.—In the November-December issue of EVANGELICAL CHRISTENDOM we inserted in all good faith an article from a correspondent which dealt with the consequences of the dismemberment of Czechoslovakia for the Protestant Churches of that country. Our readers will remember that much confusion prevailed over the last three months of the late year during which information was given and received, but necessarily subject to such information as was available at the time, having regard to tension as between various countries, in the case under revision, between Czechoslovakia and Poland. It has been pointed out to us that some statements contained in the article referred to, and entitled "Czech Protestant Churches Refugee Fund," as regards the treatment of Czech Protestants in Poland, and more especially in Cieszyn, were incorrect, and call for a disclaimer. We deeply regret if we have in any way grieved our Protestant friends in Poland through the insertion, as we have pointed out, in good faith, of information which might have been further enquired into before publication. We do not

wish, either in Bohemia or Poland, to create misunderstanding either as between ourselves or those representing the Protestant Churches. During his visit to Warsaw the General Secretary learned of the difficulty which had arisen, and having asked Bishop Bursche, Superintendent of the Lutheran Church in Poland, to provide through the Polish Evangelical Alliance a reply to some statements contained in the article complained of, we gladly insert the following disclaimer, again expressing regret that this should be necessary.

"CZECH PROTESTANT CHURCHES REFUGEE FUND"

"Protestants in Poland were astonished when they read this article in EVANGELICAL CHRISTENDOM (November-December, 1938), the official organ of the World's Evangelical Alliance. The Polish Evangelical Alliance, in consultation with the Bishop of the Lutheran Church in this land, Poland, asks that the following reply to this article may be inserted:—

"It is not true that the Polish Government, after reoccupying Polish territory which the Czechs annexed in a brutal way, have seized churches or church property in Cieszyn or Orlowo.

"It is not true that Protestant pastors have been evicted in a brutal way or arrested.

"It is also not true that 90 per cent. members of the churches in the above places were of Czech nationality.

"It is, however, true that when in 1920 Poland was putting up a valiant fight with hoards of Bolsheviks, the Czechs, contrary to the agreement with the Polish State, fell upon bleeding Poland in a treacherous way and robbed part of Silesia on the river Olza, where the population was 90 per cent. Polish, and most of the Protestants are members of the Lutheran Church.

"Lately when the Czech Army left the occupied Polish territory, the Czech citizens belonging to the Czech Church, and most of them in the Czech Government Service, left this Polish territory and returned to their own country.

"The best proof to show that the above-mentioned article by a 'Correspondent' is not true will show the ready support given by the Polish Government to the Polish Protestants.

"When the President of the Polish Republic, Prof. Moscicki, visited Cieszyn, now regained from the Czechs, his first step was to visit the Protestant Church in Cieszyn to attend a church service. He did this before going to the Roman Church. His message to the Polish Protestants through their pastors was, 'I love you for your loyalty and patriotism.'

"The Protestants in Poland have full religious liberty according to the Polish Constitution, and the Polish Government is very favourably disposed towards them. We have had many proofs lately of the above facts."

Dr. J. W. Ewing.—For more than thirty years Dr. J. W. Ewing has been associated with the Evangelical Alliance, for most of the time as a beloved member of its Executive Council. Christian courtesy and charity, combined with evangelical faith and fervour, have contributed to statesmanship, and we record with pleasure the fact that Dr. Ewing has just entered upon the Presidency of the National Council of the Evangelical Free Churches. To the Assembly of that Council, held at Bradford, the Council of the World's Evangelical Alliance telegraphed the following message:—

"Dr. Ewing, Eastbrook Hall, Bradford.

"Council World's Evangelical Alliance desire me to send greetings to you, the honoured President, and to Forty-fourth Assembly of Free Church Council at Bradford. Acts ten thirty-six.—Henry Martyn Gooch, General Secretary."

In addition to a cordial letter of acknowledgment from Dr. S. W. Hughes, General Secretary, the following gracious reply was received from the President, Dr. Ewing:—

Bradford,
9th March, 1939.

My dear Mr. Gooch,

I write on behalf of the National Free Church Council to thank you and the World's Evangelical Alliance for the gracious greeting and kind wishes sent us this week. Your telegram was received with much pleasure, being read by the Secretary together with the appropriate text bearing so impressively on our theme of the week.

The Congress warmly reciprocates the good wishes of the Alliance. You will be glad to know that we have been having a very successful and inspiring series of gatherings, having one more meeting to come to-night.

May I say how much I personally value the kindly reference to me as President?

With kindest regards.

I am, dear Mr. Gooch,
Yours cordially,
J. W. EWING.

The Universal Week of Prayer

SOME FURTHER REPORTS FROM HOME AND FOREIGN CENTRES

SHAOHING, CHEKIANG, CHINA

The average attendance in the three Shaohing churches, the Christian Hospital, the King Memorial School, and the Yuih Kwang Academy, during the Week of Prayer was 290. Meetings were held in six different places and at hours to suit the convenience of those attending. With our work scattered in different parts of the city it is not practicable to have one united meeting each day of the week. Instead we have a united meeting on the first Sunday of the week, meetings in various places during the week, and a second united meeting, followed by a Communion Service, on the closing Sunday. The C.M.S. Church was packed for the Communion Service on January 8th.

JERUSALEM, PALESTINE

Notwithstanding uncertain and unsafe conditions, the meetings were, on the whole, well attended and the presence of our German friends in good numbers was very encouraging. English, Arabic and German were used at the meetings. Once again we realised that it is possible for members of different races and denominations, even in a land and a city of strife, to be "one in Christ Jesus."

LAS DELICIAS, VENEZUELA

We have just concluded the Week of Prayer, and are happy to report a spiritual time of fellowship. There is no other church of any kind around here with which to unite. The weather hindered attendance at the last, but we prayed together here, and others had meetings in their homes, having the programme printed in the *Estrella de la Manana* from Maracaibo, a most valuable paper to the cause of Christ in Venezuela. Two of the national brethren, newly baptised (this congregation is less than a year old) read the Scripture lesson on two evenings and made a few comments. They enjoyed it and so did the rest of us. You could see these young Christians' faces express their comprehension of need for prayer as each subject was dealt with, and their prayers showed a real entering into the task or burden of prayer.

BANDAWE, NYASALAND

The meetings held here were taken part in by leading Africans, in the Pastorate and in Education, and we have cause to hope that the gatherings were a source of sincere interest and inspiration to many attending. Many thanks for your making it possible for us to again participate in these world-wide opportunities for intercessory prayer and fellowship.

SELVA SAN ANDRES, ARGENTINA

In order to give the Universal Week of Prayer first place we decided to suspend all the other services in favour of the special ones. The meetings, as usual, were held at dawn, the number attending being well in advance of former years, averaging for the week-day services 110. The opening service on Sunday morning was attended by nearly 200, when, amid an impressive silence, the open invitation was translated and read out. It is again the joy and privilege of the Native Church to join with fellow believers all over the world in these services of united prayer.

CHEFOO, N. CHINA

We had a very good week; the weather was excellent and the attendances were exceptionally good, too, with much prayer and praise. It is grand to see how well the Chinese Christians have taken up the Universal Week of Prayer. They feel that they are now part and parcel of the great and wide universal Church of God throughout the world. It is just a year since the Japanese entered and took over this centre, and they are having great celebrations. I am sorry to say they are doing their utmost to compel the Chinese Church to bow to Rimmon, in the shape of Emperor worship. So far we are standing firmly and are determined to fight it out, whatever be the outcome. I am sure you will join us in prayer that God may be glorified in these fires of persecution, enabling us to stand, and having done all to stand to the glory and praise of His Name.

HANNA, ALTA., CANADA

Thank you very much for sending me the literature last October. A number of Churches united in Hanna during the first week of the New Year. We had good attendances, helpful addresses, and the spirit of prayer was uppermost in the Churches. The Roman, Pentecostal and Lutheran Churches did not join us.

CHATTERIS, CAMBRIDGESHIRE

For the first time in the history of Chatteris we had *really* united services. We have a new Evangelical vicar who attended every (six) meeting. We went to the Parish Church on the Monday, the Vicar taking the prayers and the President of the Free Church Council giving the address. We feel this movement marks a new era in the spiritual life of our Churches. The meetings were the best attended we have had (and I remember prayer meetings since the inception of the Free Church Council in Chatteris). The collection was a pound in advance of last year.

MOTIHARI, BIHAR, INDIA

I would like to report that our little community here observed the Week of Prayer this year, according to our usual practice. We thank you for all the trouble you take to make this possible, and in this way unite us all in one great Christian body.

LA CEIBA, HONDURAS

We celebrated the Week of Prayer with daily meetings in this young congregation, but, being isolated, we could not join with others except in spirit. I think that one small result has been that our Christians are more willing to take part in the weekly prayer meetings than they formerly were. Probably similar meetings were held at all our five centres in Honduras Mosquitia, but the reports have not reached me yet, as communica-

tion is very slow. Last year I saw something of the work of other Missions in other parts of this Republic, and my conviction was strengthened that we need some bond here in Central America for closer fellowship and united action, such as the Evangelical Alliance affords.

STETTLER, ALTA., CANADA

Once again we are observing the Universal Week of Prayer and are using the topics and programmes arranged by the Alliance. These meetings are even better attended than a year ago. The sense of unity that is evident among the ministers and members of their congregations at these gatherings is a joy to my heart. The Anglican, Baptist, Nazarene, and United Churches are co-operating, and one service is held in each church. No announcement is made as to who will have charge of the meeting, but it is understood that a pastor will not have charge when the meeting is in his church. This emphasises the sense of unity.

YATTON, Nr. BRISTOL

Despite the inclement weather attendances were fairly satisfactory. The chosen topics as mentioned in the programme were followed, and helpful addresses were given by various speakers. A manifest spirit of liberty was evidenced with happy fellowship, and earnest supplication for our home needs, the distress of the Jews, and the international situation in view of the alarming existing condition of affairs. Thanksgiving was also made to the Almighty for national deliverance at the crisis, as well as for many other apparent blessings.

CHILLIWACK, B.C., CANADA

Services were arranged in all our local Churches with the ministers co-operating most heartily. The attendance throughout the week was most gratifying, and the spirit on a high plane. The church folk in this community look forward to these annual services, and unite in them most wholeheartedly.

NEWARK, NOTTS

The meetings this year started well with a noon prayer meeting on Monday, at the invitation of the Mayor, in the Town Hall. The evening meetings were well attended, but the severe weather on the last two days somewhat affected the attendances. We covered this year an extended area, and the new places in this district where the meetings were held experienced fairly good attendances.

KANDY, CEYLON

We held three English meetings and one Sinhalese for united prayer in Kandy. The leaders were well prepared, and the meetings were very helpful to all who attended. We shall, however, hope for larger meetings next time.

FOREST GATE, LONDON

In connection with the Universal Week of Prayer a Women's Devotional Meeting was held at Woodgrange Baptist Church in the evening of January 3rd, at which there was a good attendance of women from the various churches in the neighbourhood. On the previous Saturday a United Service was held in the Odeon Cinema, lent for the purpose by the management, at which there was an attendance of about 2,000 and many others could not find accommodation.

MUTANDA BRIDGE, N. RHODESIA

It is the custom in our Mission that the first week of the New Year be devoted to prayer, and this year's meetings happened to come just about a week after my arrival here. One could sense the spirit of expectancy abroad in the hearts of those on the Station. All, I believe, were looking forward to a time of spiritual uplift and blessing, and in preparation for this time of waiting upon God much prayer had been made. Invitations had been sent out to some of the Christians, especially the leaders, asking if possible for them to come into the Station that we might spend the week together in prayer. A much larger number than we expected turned up, and at the opening meetings the church was almost full. Some had come a distance of three or four days' journey, and had travelled in weather that was not at all congenial, being the wet season, and along paths that were already overgrown. Two men cycled quite ninety miles to be present, whilst others came from the same village on foot. It was no wonder that God visited us in the way He did when He saw the willingness of His children to put themselves to such measures of self-sacrifice to come together to pray! The Lord united our hearts in a wonderful way and there was a very marked feeling of true fellowship. To me the outstanding thing was the way in which those who prayed emphasised the points that had been mentioned. It must be hard for those who have such a limited knowledge of the great outside world really to grasp the true position and to intelligently bring the needs to God in prayer. However, the Holy Spirit laid the burden upon the hearts of different ones, and it was most touching to hear the fervent supplication of these dear people that God would bless those who live in other places and further the work of His Kingdom in the regions beyond. The mode of expression in some cases was quaint but for all that just full of deep meaning. One prayed something like this, "Lord, we are just like wheelbarrows; unless You take hold of the handles we are useless. You can put Your load of taking the Gospel to others into the wheelbarrow and cause us to go just where You want us to." Another prayed thus, "Lord, what is the use of an axe or a hoe without a handle? So without Thee we are useless." There were times when we came out of the meetings with a sense of awe, having felt that the Lord Himself had drawn very near to us. We feel sure that there must be some outcome in this land as the result of these happy and holy days spent together at the Throne of Grace. It was fitting that such a week should close in fellowship around the Lord's Table, and about seventy of us sat down to remember Him in the Breaking of Bread. Most of those who were with us have now gone to face life again in their villages, and we trust that the influence of the Week of Prayer may be an abiding and helpful memory as they seek to live and witness for the Lord.

TABRIZ, IRAN

We used the programme and subjects as set forth by the World's Evangelical Alliance, and have received a blessing and spiritual strengthening of the Church from the services. Tabriz is a

very cosmopolitan city, and our service on the last evening of the week is perhaps not duplicated anywhere else. That evening we had public prayer in seven languages, and most of the people understood the larger part of the intercession. The meeting was conducted in Azerbaijan or Tartar Turkish, and the leader led in prayer in this language. Under the head of Thanksgiving prayer was offered in Persian, the language of our country, and in Syriac, the language nearest to the Aramaic which the Master talked in the days of His flesh. Then on the subject of Confession a blind boy who is a convert from Islam prayed in German for the Jews, and confessed our shortcomings as Christians toward Israel. A second prayer was in English by a young man who is out from America as a teacher in the Mission School. Under the head of Prayer there were petitions offered in Russian and Armenian. The prayers on this day were all made by young people, the older members of the church had been leading on the previous days. Under the subject for Friday, Home Life and Education, we had short addresses by a young man and a young woman who are members of the church and engaged in teaching, one in a Mission and one in a Government school. We appreciate the programmes that you mailed to various people in Tabriz.

GRAND TURK, TURKS ISLANDS

Services were held in the Grand Turk Baptist Church. Four meetings were conducted by the Pastor, and one by the Methodist Minister. The average attendance throughout the meetings was sixty-four. Topics sent out by the Alliance were dealt with, and brief addresses on them were given. On Thursday five short addresses were given by members of the congregation. The meetings were most helpful and inspiring. We ask your prayers for revival of religious life in the Turks and Cocos Islands.

BARNSTAPLE, DEVON

We are glad to report a fruitful time during the Week of Prayer. For the first time every denomination of Protestants in the town took part, including the Salvation Army, Open Plymouth Brethren, and the Rachfield Mission. Programmes were distributed to every member of each congregation in the district. Each meeting on Nonconformist premises was conducted by an Anglican, and the address given by a Free Church Minister, and vice versa on Church of England premises. On the closing Sunday there was an interchange of Free Church pulpits, and after the evening service there was held a United Communion Service at the Baptist Church, conducted by the President of the Free Church Council. Those attending the week's meetings testified not so much to the "give and take," but to the evident unity shown during the week.

ST. MARC, HAITI

We have observed with the many churches under my supervision the Universal Week of Prayer. Divine presence was evident, and the meetings were a source of inspiration to both the churches and those who attended same. We are thankful beyond expression for the programme for prayer you sent us. May I not herewith tender you our hearty gratitude for the magazine EVANGELICAL CHRISTENDOM, which you have kindly sent me throughout the past year? Indeed, it is so instructive and edifying that I cannot in words say how much pleasure it affords to read it. With best wishes for God's blessing upon you, the Alliance and its Officers.

SINING, N.W. CHINA

This is the most north-western point of the Chinghai Province, N.W. China, and we are right on the border of Tibet. I wonder if there are any other places on the border of Tibet that hold this Week of Prayer. Thank you for the topics for prayer, which arrived just in time, a couple of days before the meetings. This was splendid. May I ask that if at all possible next year to post a little earlier, for this is running it rather close? Do you have these topics translated into Chinese? You used to have this, and it was such a help to our Chinese. If you have them in Tibetan, too, we would be very, very pleased to have a copy every year. We did not have a big crowd day by day, but I am glad to be able to report an average of twelve daily. Real earnest prayer went up, I assure you, and we felt that we were just a part of the huge number of people in the four corners of the earth who were praying for the same subjects.

LAUNCESTON, CORNWALL

Anglican and Free Churches again co-operated in the united services. The gatherings during the week were not largely attended, but they were maintained throughout on a high level of spiritual fellowship, and we were deeply conscious of our oneness in Christ. The week concluded with a United Service of Intercession in St. Mary's Parish Church, on Sunday, January 8th, attended in state by the Mayor and Corporation. The Vicar conducted the service and gave the address, and lessons were read by the Mayor's Chaplain (Methodist Minister), and the Baptist Minister.

CONCEPTION, PARAGUAY

I have pleasure in advising you that once again we have had fellowship in the Universal Week of Prayer, together with our Indian Christians. A daily gathering was arranged; the attendance was excellent, the keenness well up to the usual standard for these special occasions.

WANA, N. NIGERIA

I am glad to be able to report that we had quite good gatherings for prayer, both at Wana and at Randa. The Week of Prayer has become something very definite in the lives of these young Christians, young in the faith but in many cases not young in years. The Gospel has proved its power in influencing many of the old men and women who have broken with heathenism and are serving the Christ. Besides those who were able to be at the Mission Stations many of the Christians were joining with us in prayer in their homes and on their farms.

WILKIE, SASK., CANADA

The services were held in the evening, and included the co-operation of the Baptist, Presby-

terian, United and Anglican Churches, one service being held in each of the four Churches. The attendance averaged seventy-five, and the spirit manifested by the people in support of the services was most excellent. The addresses were of a high order, and we feel that the services were a real means of blessing. We are pleased to be able to report that the Universal Week of Prayer has now become a recognised and accepted part of the programme of Church life and work in this community.

SEVILLE, SPAIN

In fulfilment of our duty as Christians the three congregations which are working for the cause of Christ in Seville have met together for the Universal Week of Prayer initiated by the World's Evangelical Alliance. We are glad to be able to say that in spite of the bad weather and the difficulties caused by the war, our meetings were fairly well attended, and there was a longing desire to meet with God through the power of prayer. The subjects were those suggested by the Evangelical Alliance. The first two meetings took place in the Independent Church, the next two in the Reformed Church, and the remaining two in the Presbyterian Church. We hope that the results of the Week of Prayer will soon be seen for the glory of God and for the good of His work, as well as for suffering humanity.

POONA, INDIA

I am glad to say that this year, as usual, we have had our annual Universal Week of Prayer meetings in four of our Churches alternately. The attendance, though not large, was representative. We could not arrange a united Communion Service this year, but we hope it will be possible to arrange one in future.

LUNGCHUCHAI, SHENSI, CHINA

We, the Christians and workers at the Mission Station, have had the privilege to observe the Week of Prayer, and have realised how precious is united fellowship and prayer with the world-wide Church. As four times a day we have met together and used the topics for thanksgiving, confession and prayer, the Spirit of the Lord has been working in our midst for thanksgiving and praise, and convicting of sin. The prayers have been earnest, most of those attending taking part.

RAGGED ISLAND, BAHAMAS

We observed the Week of Prayer in this district, using the topics supplied by the Alliance. Meetings were held daily from January 1st to 8th, and all the denominations co-operated. Leading men from the different Churches took part and manifested their fellowship with each other. The attendances throughout were representative and united.

QUIBOCOLO, ANGOLA

Our local meetings of the Universal Week of Prayer were held this year in Quibocolo for the first time. I had been transferred from S. Salvador to this station, and, as at S. Salvador we have for many years held the meetings, I introduced them here. In November I got the programme translated into Ki-kongo, or language, and ran off sufficient copies on the cyclostyle for distribution to our evangelists and deacons. I have had no written reports from the villages, but have no doubt that good meetings were held as the teachers would follow the programme at their ordinary meetings for prayers in the morning. In our church on the station we had surprisingly large meetings, bigger in some cases than our ordinary Sunday service. There would be an average of 350 at each meeting. On one day the attendance diminished because of the monthly baby-welfare and clinic taking away many mothers, and on another day rain prevented us meeting. From Monday to Saturday we met at 8 a.m. and the meetings lasted forty-five minutes. I took it in turn with responsible native Christians to lead the meetings. As a general rule six native Christians took part in prayer at each meeting, two for each of the divisions of Thanksgiving, Confession and Petition. Though they did not always keep within the specified objects, yet fervour was not lacking and much benefit was felt. It was emphasised at each meeting that we were gathering on the same days as Christians the world over, and this made a deep impression on the people. The meetings were well announced beforehand, and native helpers spread the news in the villages round about, and this no doubt made the large numbers possible. We received through the Angola Evangelical Alliance, which in turn received them through the Liga Evangelical in Portugal, two copies of the programme in Portuguese. These are very helpful and we shall try to get more of these in future years, say, fifty for distribution to our teachers and evangelists who know Portuguese, and could translate and use them at their meetings. Our folk are very poor and it takes them all their time after paying Government taxes to keep up their contributions to the Church, so we did not feel justified in asking for offerings. The closing Sunday coincided with our large annual Matondo meetings in January, and we had a very large service (about 700) out of doors in the morning at which I took the subject of the programme. In the afternoon we had our united Communion Service at which about 350 sat down. Thank you for the programmes sent enabling us to join in and to have such successful meetings.

SHANGHAI, CHINA

Rev. W. H. Aldis writes : "You might be interested to know that I had the privilege of speaking on one day of the Week of Prayer in Shanghai. The Bubbling Well Chapel was crowded almost to overflowing, and it was a privilege to speak to the company concerning the Church of God's purposes for and through it. Mr. Stark, our Secretary in Shanghai, presided at the meeting."

EGYPT

In addition to being observed throughout the Evangelical Churches in the Valley of the Nile, from Alexandria and Port Said up to Aswan, and also in the Sudan, the Inter-Mission Council in Egypt arranged meetings bringing together members of the different Churches and Missions working in the City of Cairo. These were held in the hall of St. Andrew's Church of Scotland, and the attendances averaged about thirty-five.

WORLD MISSIONARY CONFERENCE. (*Photograph: Bangalore Photo Stores.*

DELEGATES "REPRESENTING SEVENTY DIFFERENT NATIONS, OR SEPARATE AREAS OF THE WORLD," TAMBARAM, MADRAS, DECEMBER, 1938.

World Missionary Conference Tambaram—Madras

THE MESSAGE THEY SENT HOME, AND TO ALL PEOPLES

THE International Missionary Council, meeting at Tambaram in India, sends greetings to all peoples of all lands.

We are four hundred and seventy delegates gathered from sixty-four nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

The reports that have been brought to us from every quarter of the globe have made us realise that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralysing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realised that these consuming evils are all of them man-made. They bear upon them the marks of human manufacture as clearly as the motor car or the aeroplane. We know that we live involved within a chaos which we ourselves have made.

Again and again we have been forced to note that the evils that we face are not the work of bad men only, but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

But it is just at this point that we are forced back upon our Faith, rescued from pessimism to a glorious hope. We know that there is One Who, unlike ourselves, is not defeated and Who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity but as a Father with a love for mankind, His children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own.

We can none of us become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

National gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place He causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and race and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow Christians through the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His Altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labour for the establishment of justice among all the people. In the world of commerce it involves the ending of unregulated competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to His Church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another undergirded by a deathless faith in Christ.

China—The War and the Gospel

"Local conditions have remained quite peaceful. In fact, sometimes it is almost impossible to realize that a terrible struggle involving the national life of this ancient people continues to be waged with so much loss and misery. We must thank God for His special goodness to this area."

So writes a China missionary, not from the far interior, but from one of the coastal provinces invaded and occupied by the Japanese; and he reports further that during the past year ninety-five men and women were baptized in the churches of his district.

This happy experience is not unique. Indeed, the perusal of about thirty letters, recently written from as many different Mission Stations scattered over no less than twelve separate Provinces in China, creates an unmistakable impression that even in these days the work of the Gospel is being continuously and successfully maintained. In one letter only of this batch is there any account of actual warfare—a withering air raid on an inland city; the few other references, in these letters, to the Japanese invasion are purely incidental.

It must be admitted, however, that conditions over vast areas are outwardly very unfavourable to missionary work. The expense and difficulty of travelling and transport are immensely increased. This fact, or adverse local conditions, makes the re-occupation of vacated mission centres hazardous or altogether impossible. The prices for food and other domestic supplies have soared high; for example, in West China paraffin costs about ten times as much as in pre-war days, and recourse is had to vegetable oil which yields but a faint glimmer of light. Again, in some districts lawlessness increases and robber bands infest the countryside; epidemics, aggravated by war conditions, take heavy toll in the great centres of population; and the frightful bombing of the inland cities has been intensified.

But, when all these troubles are frankly faced, it may still be confidently affirmed that the opportunity for the work of the Gospel is unprecedented. A strong note of encouragement and good cheer is heard throughout the correspondence to which reference has been made. There is news of the deliberate destruction of idols and of a new-born trust in the living God; of good attendance and eager attention at Sunday services and at short-term Bible schools; of the formation of Chinese preaching bands; of liberal giving to the work of the Lord; and of other positive signs of revival. Further, the Chinese and their foreign missionary friends, who have experienced together the horrors of modern warfare, have been drawn into an understanding fellowship different from what they knew before these troubles came upon them. It is noteworthy also that the Chinese people as a whole, and the Generalissimo and his government (among whom are a number of prominent Christians), preserve together a serene confidence in the ultimate issue of the conflict with Japan.

The special circumstances of these times naturally create special difficulties which call for earnest prayer for divine wisdom to be granted to servants of the Lord. One missionary who spent months on a mission station with large numbers of Chinese who took refuge on the premises writes from N. China:—

"Twenty men and fifty women, mostly refugees, made public confession of the Saviour in the waters of baptism. We realized, of course, that refugees, in seeking to be baptized, might conceivably be actuated by wrong motives, either out of gratitude for the service rendered by the Church in the past, or in the hope that, under present conditions, they might gain some material advantage. In spite of this, it was decided to accept refugees as candidates, I, personally, being moved to advocate such a step in consideration of the following: (1) The candidates had been listening to Gospel and Bible teaching every day for months; (2) Special preparation classes were held for a week, with three periods each day; (3) As far as it lay in our power we explained the meaning of baptism, emphasizing its future demands on the individual; (4) We had prayed from the beginning that the opening of a Refuge would result in spiritual blessing, and we felt justified in believing that the Lord had answered prayer; (5) Our perusal of the records of Scripture reveals to us that Paul, on several occasions, baptized those

who seemingly had been converted even less than twenty-four hours."

With further reference to the letters from China which have been mentioned, another frank admission must be made. It is this: the letters are recent and concern largely the work of the Winter months during which there has been no major Japanese offensive. What the Spring holds we cannot say.

Already, however, there is reason to believe that the new thrust westward from Hankow, the projected invasion of *Shensi* province, and the more intensive aerial attacks upon centres far inland, presage worse conditions than those already experienced. From the human standpoint the outlook is dark. It must be added that over and above the frightfulness of war, as it has been experienced at the hands of the invading armies, there are things to be feared which may prove even more terrible for the Chinese if, indeed, their country is to be permanently occupied by the Japanese. To this the course of events in Korea and Manchuria bears witness. No Christian people who know present conditions in those countries can look out on the future of the Chinese nation, and of the Church of Christ in China, without the gravest foreboding—nor, we trust, without hearing and answering the urgent call to effectual, fervent prayer, and to personal and sacrificial co-operation with the Lord in the outworking of His gracious purposes.

ROWLAND HOGBEN (C.I.M.)

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS :—

For further Reports from near and far of the united observance of the Universal Week of Prayer, with spiritual issues. (See pp. 50-53.)

For the Tambaram Missionary Conference, especially its witness to Christian unity for the evangelization of the world.

For the growing interest of Youth in the membership and work of the Universal Church, and for recent offers from its ranks for missionary service.

For the growing volume of Prayer directed to Spiritual Revival.

For the gifts of many who have responded to the special appeal to meet the expenses connected with the extension of the lease of the Alliance House. (See Headquarters Notes.)

LET US PRAY :—

That in taking up the new lease of the Alliance House the World's Evangelical Alliance may, under God, prove in all spiritual power, its leadership, and its faithfulness in truth and love to the message of the Gospel of Christ.

For all persecuted and suffering Christians, including Hebrew-Christians, non-Aryans, and refugees from the intolerance of dictatorships.

For the funds necessary as a new Financial Year opens for the carrying on of the work of the Alliance at home and overseas.

That all followers of Christ, especially in countries of Europe, may have faith in Him, and courage in these difficult times.

That the efforts of the Alliance to maintain and further Religious Liberty may be successful under God, and that guidance may be given in the present proposals for an international conference directed to the subjects of freedom of conscience and worship, and world evangelization.

That all believers in Christ as Saviour and Lord may be drawn closer together in the unity of the Spirit, and the bond of peace.

That we may be preserved from the prevailing Papal challenge and menace to the freedom wherewith Christ has made us free; and that the present compromise by silence on the part of Christian leaders may give place to courageous witness to the truth, in the spirit of charity and of a sound mind.

The Religious Situation in Spain to-day

So many conflicting reports have come to this country regarding the actual condition of religious activity in both the Government and Fascist territories, mostly gleansed from hearsay evidence and often from propaganda sources, that it may be useful to have a few facts from one who has actually lived in the country for some considerable time, and had an adequate opportunity to study actual conditions.

It is claimed in Fascist Spain that a tremendous revival of religion is in progress, especially in the newly conquered territory. That is stated to be a result of the " terrible slaughter of thousands of regular clergy and nuns and tens of thousands of laymen," not to mention the " six thousand secular priests who also lost their lives " at the hands of the mob in the early days of the revolt. " The blood of these martyrs and the persecution of the Church have brought forth their unfailing fruit in one of the most remarkable Christian revivals that the world has ever seen." Now these quotations are quite likely to be believed by many in this country if they are allowed to go unchallenged by those who know the truth of the whole matter.

In the first place, the number of priests that were actually put to death was not large, and it is quite untrue to say that any nuns lost their lives at all. In the first week of the rebellion, when the forces of law and order had been seduced from their allegiance to the Republic, many of the inhabitants of towns and villages had been incensed by the action of the leader of the rebels, Francisco Franco, bringing over to Spain the old enemies of that country, the Moors, and knew that behind the whole rebellion was the Roman Church, attacked those churches where Fascist propaganda had been carried on, and in which arms and ammunition had been stored awaiting the day of revolt. Where priests had actively supported the rebellion, or were responsible for the storage of arms, or were guilty of immorality, they had short shrift from the people, but, as most of the clergy, secular and regular, were not guilty of any of these crimes, the actual number of those put to death was not great.

The people's resentment against the Catholic Church is not only actuated by this present revolt. The knowledge that all Spaniards have (rich and poor, noble and peasant) is that practically all their unhappiness has come from the Church, or its associations. It can be honestly said that the Roman Catholic Church in Spain has not brought any joy into the lives of its adherents during the long years that it has been in existence there, but rather misery. Reactionary in the extreme, it has opposed any reform that has ever been proposed, and even if some reforms have managed to find their way on the statute books, the Church has seen to it that the reform law has become a dead letter and ineffective. Agrarian reform was first attempted by Royal Decrees in 1571, and from that time, although many other Acts and Decrees have been promulgated, none had up to the outbreak of the revolution really become of value owing to the opposition of the Church. The priest in city, town or village was all powerful, and had means of " persuasion " for any of his flock who was inclined to be " advanced " in his opinion. Although education at the establishment of the Republic was declared " free, lay and compulsory, it was a very brave father who sent his children to the newly-established national schools, at which it was possible to obtain an education up to matriculation standard before leaving, which was quite impossible at the Church schools. The desire of the Church was *not* to see her children entering the realms of higher education, because it feared that more education than mere elementary was the cause of anarchy, Communism, and worst of all, Protestantism, self-expression and freedom of thought both in religion and politically.

It has been stated on behalf of the Church that in 1931, when the Republic came into power, the religious persecution began. I would like to quote a few lines from some Fascist propaganda that has recently been published in an attempt to enlist sympathy for the Roman Church. " Many churches and religious houses were burnt, and legislation was passed confiscating churches, religious schools and buildings, depriving priests of their stipends, and forbidding religious instruction in schools." The writer goes on further to say that " these measures are on

the statute book in Spain, so it is impossible to deny their existence." Of course, in view of the above statement, many people would quite logically ask how, if religious houses were burnt or confiscated, it was possible for the mob to slaughter "thousands of regular clergy and nuns." The truth is that religious houses and schools were not confiscated, in fact they flourished until the early days of the Revolt, as well as the Catholic schools, when they were closed and the inmates had the choice of reverting to civil life or proceeding to another house of their Order in some other land. It was also untrue to say that religious instruction was forbidden in all schools. Only in the national schools was this the case. The Church schools, like the Orders that conducted them, continued until the Rebellion. In these the instructors gave what instruction they cared to give with no interference from any State authority.

In the small cathedral city of Vich, about a third the size of Uxbridge, there were thirty-six religious houses right up to the first days of the outbreak, after which they were closed. Each of these houses had a school attached, but the fact that only about a quarter of the inhabitants of this city, and practically none of the peasants in the surrounding countryside can read or write, shows that the education given was not very extensive; but the truth is that only those parents who could pay the high fees could send their children to these schools, where they knew the education was inadequate, and it was impossible to send them to the National schools, if they wished to escape persecution, so the children in many cases started work both on the land or in factories at the age at which, if the Government had had its way, they would have been starting their education. Really the Government has not been severe enough with the Church for interfering with and neutralising its laws.

The riches of the Church have always been a matter of discussion both in Spain and elsewhere. The Spaniard will have it that enormous treasure was buried by the clergy upon the outbreak of the revolt, as it had been done in past uprisings. While it is quite true that the Church certainly did possess a great amount of valuable movable property, it owned, in addition, an enormous amount of the land, a large number of banks and factories, and the very valuable and profitable Northern Railway, among other securities. The fact that it still retained these until the Rebellion shows that it did not have any of its possessions confiscated. The only thing that it was proposed to withdraw from the Church was the enormous State subsidy of, I believe, sixty-two million pesetas, which was payable annually. The reason for this was the desire of the Republican Government to divide the Church and State and declare freedom of religion to all.

Any law against the Church has always been a dead letter owing to the difficulty of enforcing it. The realisation of the scheming and the power obtained by the extremely underhand methods of the Church, have disgusted most Spaniards; added to this, of course, that most of its works are against his wellbeing and for the benefit of itself alone. One, if not more, admirers of Fascist Spain and the Roman Church have deplored the fact that the churches in Republican Spain remain closed, and that the people have to do without the Sacraments. Notwithstanding the repeated pleas of the Republican Cabinet that they open the churches, the priests in Government Spain have refused persistently, making it quite clear that they have orders from Rome not to perform any priestly functions. This fact alone has alienated many more people from the Church, because they realise the dishonesty of the motive behind the order.

I think that it is quite fair to say that the Spanish people as a whole are heartily sick of the Catholic Church and all its ways. In this regard I do not definitely include the Basques and their priests. These latter are men of different mental and moral calibre to the majority of the Spanish priests. Their unflinching courage and devotion to their people, even when it has meant death at Franco's hands, to be identified with the Basque Nationalist Government, which espoused the cause of the Republic in this Civil War, has been one of the most inspiring happenings in this most unhappy conflict. The fact that these men, of eminent intelligence and moral worth, have stood firmly by the side of the Government during the whole course of the war, must surely convey to the most obtuse mind the fact that the Government cannot be the Red, brutal, atheistic and unprincipled body so many of the propagandists wish us to believe.

Of religion in the Fascist zone it is not necessary to write much to describe its ex-

tent, form or activities. There the reversion to the old reactionary Church has been absolutely complete. But this return to the Church is not for love of it. In a captured town any inhabitant, male or female, who did not manage to escape before the arrival of the Rebels, would be well advised to attend Mass at the Parish Church. To be absent from the rite would be almost certain to stamp him or her as a "Red," with unfortunate consequences to themselves. The truth of this, events in the past have amply proved, and the pity of it is that each victory of Franco's means to the people of the conquered parts loss of religious liberty. Especially since the outbreak of the war, the Reformed Churches in Republican Spain have been greatly increasing their membership, but most remarkable of all is the growth of the Evangelistic Churches. These latter bodies are in many cases not allied to each other or are under any central committee of control, but most of them represent the results of the labour of one of their number, who came in possession of a Bible, a copy of the Gospels, and worked among his friends and neighbours explaining to them the Gospel story and the plan of salvation. In Republican Spain the New Testament is frequently seen in cafes, restaurants and queues, in trains, buses and trams, being read without any embarrassment, by the happy possessor of one. At the Book Fair held in Barcelona a few months ago the Bible was the best seller, and the demand for Bibles and New Testaments exceeds by far the supply.

The Spanish people at heart are definitely religious, but the knowledge that they are obtaining now, since it is possible to read the Holy Scriptures without fear of persecution, gives them a fuller understanding of what the Faith of Our Lord really means to the earnest believer. It is quite impossible to obtain from most Catholics in Spain an understandable explanation of the Catholic faith. I have asked many for a description of our Lord's life and work, and have been told that they could not tell me, explaining that they were not priests. Now some of these very people have been brought into the knowledge of the love of God and way to eternal life. A movement is on foot now to try and unite these rather isolated congregations into a united body, both for their own spiritual and temporal benefit, and also for the strength that comes with united effort, as this may be definitely needed if a reactionary government gains power. The reform Church movement is gaining many more adherents by far than communism, and in Catalonia, where before there were so many, to-day there are very few anarchists left. Many of these latter are now followers of our Blessed Lord. We in this country can certainly help in this great work of keeping Spain in the Christian faith, chiefly by earnest prayer that even in that cruelly ravaged land, the light of the Gospel will continue to shine and that in their sorrows and miseries the people of Spain will find in Him, the comfort of the "Peace that passes all understanding." As a pastor said to me one day in Taragona, "What grand people these are, what grand Christians they would make." Some people may question the fact that this good man apparently did not consider the Spanish Catholic Christian. The only logical answer to that is this: The average Catholic was entirely ignorant of the tenets of his faith, his only obligations to the Church were, first, to attend mass on Sundays and holidays, secondly, obey the instructions of his priest in almost all matters temporal and spiritual and, thirdly, to pay all dues that the Church imposed. A man or woman who faithfully obeyed these rules was a good Catholic, but I submit would be possibly far short of being a good follower of Christ. I do not for a moment say that the clergy did not reprove sin and vice and endeavour to check the wayward member of their flock, but without intelligent understanding of the nature of sin, and the story of the Redemption frequently explained and clearly understood. Definite conviction of sin and true contrition does not occur.

The most pressing need is a good supply of Testaments and I do trust that these will be forthcoming. There are plenty of earnest souls who will voluntarily carry the Word into the highways and byways of Spain, but they must be armed with the Gospel. That the people will welcome them gladly I know even now.

The work in Spain has had astounding success, especially in view of the manner in which it has come about, and the difficulties of transport and communication, the uncertainties of life, and the miseries and horrors of war. Light has truly come out of the darkness and is shining clearly in tortured Spain. May it shine even more brightly and so show all the inhabitants thereof the way to happiness and peace in Him.

THE following letter is reprinted from "The Times" of Wednesday, February 8th:—

BIBLES FOR SPAIN

To the Editor of "The Times."

Sir,—Have we become so accustomed to speak of Spain in terms of war and internecine strife that it is difficult to envisage the time—may it soon come—when this truly wonderful country and nation shall once again enjoy the blessings of peace and prosperity? Surely, whether the Government or Franco, all can and should think and pray along these lines.

In the meantime it should be remembered that Spain and the Spanish peasant are fundamentally religious, and that this factor must be taken into consideration, and will play an important part in reconstruction after the war. One thing this unfortunate struggle has accomplished, it has given interesting and widespread proof that the religious tendencies to which reference has been made are manifest in Spanish life to-day in tremendous interest in Evangelical belief and keen desire to possess a New Testament, if not a complete copy of the Scriptures. From some who have quite recently returned from Spain it is learned that in public it is quite common to see people reading the Scriptures, in trains, trams, buses, cafés and restaurants, or even while waiting in a queue. Healing and comfort are coming to many stricken hearts, and surely no one could wish to restrict in any way this quest after God, this longing for spiritual food and drink which can only be satisfied by meeting with Him Who said: "If any man thirst let him come unto Me and drink"?

It is our duty, then, irrespective of ecclesiastical ties or divisions, to do our utmost, and to commence now, to support any movement that has for its aim the evangelisation of Spain and the giving to the Spanish people as a whole the Gospel of Christ and the Holy Scriptures through which it is revealed, and is "the power of God unto salvation." Reliance is placed by all Christian communities in Spain upon the assurance of the Duke of Alba (on the authority of General Franco) that "complete toleration now exists in National Spain for all Christian communions," and "that complete toleration will continue to be the policy of the National Spanish Government after the war." This assurance is unnecessary as far as the present Republican Government is concerned, as before the war, and now, in all occupied territory religious freedom is guaranteed without restrictions. Let us, then, think and pray about Spain in positive resurrection to peace and prosperity. As Convenor of the Committee on Co-operation in Spain and Portugal (which represents all Protestant Churches and organisations working in Spain), and hon. treasurer of the Spanish Protestant Relief Fund, I shall be thankful to hear from any to whom the sentiments I have endeavoured to express may appeal as calling for co-operation and practical response.

Yours faithfully,

H. M. GOOCH,

General Secretary.

World's Evangelical Alliance,

19, Russell Square, W.C.1.

HOSPITALITY

"The Master saith unto thee: Where is the guest-chamber?"—Luke xxii. 11.

"Where is the guest-room?" Jesus said,
Who had not where to lay His head.
The fox had its covert, the bird its nest,
But their Maker had no place of rest.

When He came to His own Who made all things
A manger cradled the King of kings!
And when He died the world to save,
They buried Him in a borrowed grave.

"Where is the guest-room?" still He saith,
Who holds the keys of life and death
As outside many a door He stands,
And knocks with His nail-pierced hands.

What will you do if He knocks to-day?
Will you not hear His voice and say:
"Come in, why standest Thou outside?
Come to my heart, and there abide.

"Poor is the chamber for such a Guest,
But enter and make it Thy place of rest.
And at the last, O King of Grace,
Make me Thy guest in a fairer place."

J. CHALMERS LYON.

Anti-Semitism and Its Remedy*

By the Rev. HERRIES S. GREGORY, M.A.

(Secretary Zenana Bible and Medical Mission).

I AM sure it is through a lack of understanding on the part of a number of people that they so often say: "Why ever are Home Missions and the Jewish problem linked together?" To my mind it is one of the essential methods of solving the problems which are before us in this age that we should quite understand that Home Missions and work among the Jews must be linked together for the fulfilment of the purpose of God. And one is not in the least torn in twain as to whether to speak upon Home Missions or to speak on the subject of God's ancient people, for the simple reason that you cannot rightly deal with the subject of Israel from a spiritual point of view unless you also have your eye upon the question of the Homeland.

We may deal practically with prophecy—and many of us have been perhaps all our lives interested in prophecy, especially in prophecies pertaining to the Jew—and yet that subject for ever remains technical unless our soul is burdened with the one word "Evangelism." And one is afraid sometimes lest one's interest in the Jewish problem, in the Semitic problem as it is before us to-day, should become merely a technical one, or merely one of prophetic study, and miss that urgency which must arise from a profound sense of the place and importance of the Cross of the Lord Jesus Christ in the individual.

I hoped at one time to be a missionary to the Jews, but the door was closed. Yet, thank God—and may I say it entirely to His grace—He has led me along the line of personal evangelism and personal dealing with men and women who have need of Christ, or have need of knowing Him the more.

The other day I was talking to a man who as far as I could tell was a minister of the Church of England. He was dressed like one. After talking for a little while I began to sense that something was not quite right, and he said to me, "You know, I am a Rabbi." "Oh! are you?" I said. "I love the Jews." The tears came into that Rabbi's eyes, and he took my hand and he said, "You are the first person that has ever said that to me!"

And I want to say this, that no man can ever hate the Jew who loves Jesus Christ; and no man who loves Jesus Christ can ever have the faintest antagonism in his heart to the Jew. He may not approve of all his ways: neither does the Jew approve of all our ways. Those matters are entirely outside the question. Here are those for whom Jesus Christ died, who peculiarly by their history stand aloof, who cannot be reached by any other means than love, who are to-day being troubled by the growing wave of anti-Semitism which is raging around them; and I venture to say that the only bulwark against anti-Semitism in our own land is the individual conversion of the men and women who otherwise will have no love for God's ancient people in their hearts. Therefore I am glad that these two subjects of Home Missions and the Jewish problem have been linked together.

There is a great difficulty to-day. I may be wrong, but I fancy that in our own land the whole question of an anti-Jewish feeling is somehow linked up with the housing question. You may wonder in what way. As long as houses and people are in close touch with earnest evangelical work, you have the penetrative influence of the soul-winners of their Church in the district in which the people live. But as they are being moved, not in tens and scores, but in their thousands, to outlying districts, where scant provision is made for their spiritual instruction and for their personal salvation, you have every condition rife for an outlook on life and on national affairs which is not only Christless, but godless; and not only Christless and godless, but anti-Christian in its spirit and in its purpose. If you want a solution of the modern problem of anti-Semitism to-day, you will find it in the reiteration of that one word

* Address delivered in connection with the Universal Week of Prayer.

"Evangelise," and in seeking wherever you go to set forth the Gospel of the Lord Jesus Christ.

So being glad that these subjects are thus linked, I would like to remind ourselves of the word of the Apostle Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to everyone that believeth; to the Jew first, and also to the Greek." Or of those great words in Galatians where we are told that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" —with all the bonds broken down.

The passage that as a boy riveted my fancy on this was the second of Ephesians, where in the last half of the chapter one got the vision of the great barrier between Jew and Gentile raised, raised by man, raised by sin; and then, the vision of Calvary and Jesus Christ with His arms outstretched as it were over the whole world, whether of Jew or Gentile; and then, His precious blood shed; and then, His great word, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And lo, in the wounds of Jesus, in the blood that He shed, in the life that He laid down as a sacrifice for sin, the barrier was broken, and every sinner, be he Gentile or Jew, has an equal right of access to the feet of God, and to say, "For Jesus' sake, forgive me."

Yes, thank God these things are so; and there is one very strange thing in its double flow which frequently comes to mind, and it is this: that the breakdown of the barrier in this age betwixt Jew and Gentile in the plan of God leads to the Jew finding a blessing in the New Testament which is brought to him by non-Jews. Yet on the other hand, those of us who are not Jews have come conversely into a rich spiritual experience by our spiritual meditation upon passages in the Old Testament which were given by God not to Gentiles, but to Jews. It is the double work in the two ages.

If I turn to Jer. xxxi., in the first verse I find God says, "At the same time will I be the God of all the families of Israel, and they shall be My people"; and where He goes on to say, "I have loved thee with an everlasting love." Are you a member of a church, and is there a motto every year which the minister sends round with his prayerful regards? Did he never in the course of your thirty or forty years' experience choose that for the text? And did you not put it on your wall and thank God that the words were ever written? It never dawned on you that the word was for the Jew only. You *knew* that God had a heart large enough for you also; and if He said, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee," then you knew that your position was exactly like the position of the little child down in Devonshire who, one Sunday night after church in our schoolroom, was hearing from a good lady how we might receive the Holy Spirit. When the speaker asked those who sought the Holy Spirit in His power to lift up their hands, half a dozen did. And this little child of about eight years of age, in her Devonshire dialect, said, "And me too, please Lord Jesus, because I ax yer." It is just the same, thank God: there are no limitations to the purpose of His grace and of His love. *Wherever one of His wandering children desires to know the lovinghindness of the Lord, he will find it in the heart of Jesus.*

Once more, I quote from Isaiah lv.: "Ho, every one that thirsteth, come ye to the waters." God spoke there undoubtedly to Israel, but He added, "Thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." The glory of the children of Israel is the King of Israel; and they who run in that prophesied day after Israel will be they who run after Jesus Christ.

The blessings that are deeply enshrined here in the inspired Word of God are, thank God, for you and for me as well as for Israel. And as we bring to *them* blessings when we hand them the fulness of revelation in the New Testament, it is because in the whole Bible you and I have found not only the way of Salvation, but a way of walk with God, a way of humbleness with Jesus Christ, a way of opening up the whole heart to Him, that He might come in and fill it and fulfil all His glorious purpose.

If you would find the solution of the Jewish problem to-day, you will find it in the work of *soul-winning*.

Missions to Jews and Home Churches*

By the Rev. C. H. GILL, M.A.
(Secretary Church Mission to Jews).

If we look at Europe to-day it has to be admitted that the work of witnessing to the Jews is at every point hindered by the life of the Christian Churches of the land. As the missionaries go about among the Jews they are constantly coming up against the reproach: "Why don't you convert the Christians first, and then you can come to us?" If we could convert the Christians first, there would be no need to go to the Jews, because they would be won automatically by the lives of the Christians; for that is practically always what brings the Jew in—the life of the Christian.

For instance, some of us had the privilege some years ago to be at conferences at Budapest and Warsaw attended by leading workers among the Jews, of all societies and practically all nations, and the question arose: How was it that Jews were brought to Christ? What was the first thing that brought them? Several most experienced Christian workers got up there and gave their testimony. The first man who got up, who had baptised I forget exactly how many hundreds, said that he had made it his habit to ask those Jews who came to him for baptism, "What was it that led you first to think about the possibility of becoming a Christian?" With two or three exceptions only, it was always some act of unexpected kindness on the part of a Christian that led them to that first impression. Then another man got up who had baptised, he said, nearly three hundred, and he said that in his experience it was without exception the act of Christian kindness on the part of a Christian that led them first to take an interest in the Lord Jesus Christ.

And of course, as against that you see the negative side, that while the Jew is treated with hatred and scorn, naturally he is not going to follow the religion of the Christian. So we need to have the two things together, the work of the Home Missions and the work among the Jews, quite apart from the fact that they are living next door to each other in our own land.

As long, for instance, as in the East End of London you had a Jewish colony speaking Yiddish, separate, not able to understand any other tongue, not able to take part in the life of England, so long it was the Mission job to witness to the Jew. But now, owing to the application of the Alien Acts, very few foreign Jews are coming in. All the children in the schools are learning English. The Jews themselves in England feel first of all that they are British subjects, and want to be known as British subjects, and want to take part in the life of the land. You see that that automatically puts the responsibility not so much on the Missions in England, but upon the Christian Churches themselves; and until the Christian Churches can get a real live Christianity, a Spirit-filled Christianity, the Jews are going to be driven away.

Let me try and show you how this works out in European lands too. There is a notable response to Jewish mission work in Roumania to-day. In a recent letter from Roumania, the fact that impressed me most was the mention of "Two baptisms in Roumania." We are constantly coming across that kind of thing in the mission field. But how would you like to be a Jew in Roumania? Advisers on the political situation in Europe tell us that the anti-Semitic parties are coming together, that some of the leaders among the anti-Semites are trying to copy the Nazi Socialist leaders in Germany; and it is quite possible—we cannot say, of course, how things will turn out—but it is quite possible that the Government in Roumania may become of this type.

You cannot separate politics from the Church of the land in a place like Roumania, where the Church is a political institution. The approach to the Jews depends upon the state of that Christian Church and the witness given by it.

Or take Poland. The Missions in Poland are reporting that the Jews are crowding in. Three hundred, for instance, at one station enrolled in the classes for learning English, which finish up with Bible classes and give a marvellous opportunity for the preaching of

* Address delivered in connection with the Universal Week of Prayer.

the Christian gospel. They are crowding in like that, and yet what is happening? Polish delegates, I am told, lately visiting England, pressed upon the Government that we should not close the door of entry into Palestine for the Jews, because they realised that they had go to get rid of about 70,000 Jews per annum out of Poland, and Palestine was about the only place they could go to. And what lies behind this? Surely this, that before the War, when Poland was part of Russia, the Jews were the middle party between the peasant and the landowner. But in the new Poland there has come universal education. The peasants themselves are able to conduct their business. They do not want a foreign element, the middle class of Jews, and they are trying in the difficult circumstances of to-day to get rid of the foreign element, the Jews.

Well, you can see the Polish point of view; you can see the Roumanian point of view; and you can see the German point of view too. Herr Hitler has done some good things for Germany. He has purified the land in some respects. When I was in Berlin I saw a moral state I have not seen in any other city of the world I have visited. But Herr Hitler set to work to concentrate hatred on the Jews, and the persecution they have suffered is beyond belief until you come to know the circumstances and receive first-hand information. But this does not come to the general public, and being thus kept in ignorance, the general public may not believe the things that are happening there; but I do not believe they can be exaggerated.

But you see here in these lands the Lutheran Church of Germany, the Eastern Church of Roumania, the Roman Church in Poland—every form of Christianity. The Churches are thought to be responsible for the persecution, and the only hope the Jew can see lies in establishing a free home of his own in Palestine. And the Jew, having lost his faith in many instances through the achievements of education, not attracted to Christianity—because Christianity is not true to its Lord—is going there into Palestine frankly in many instances without a faith, and almost, I was going to say, without morals.

I do not want to speak too strongly. Of course there are grand exceptions, but from things I have heard in Tel Aviv, from the things that doctors have told me out there, the requests that are made to them by Jews show a lack of moral conceptions. They have power, they have knowledge, they are just needing the Spirit of God to come into their hearts. I deeply regret to say it, but I believe it is true that God has got to let the troubles go on in these lands in order that the Jews may learn through suffering that they need something greater than the wisdom of this earth—that they need a Saviour in Christ.

Well now, if they are to learn that, it must be through the work of Missions. I do plead with you that in this day of wonderful opportunity, when the Jews are beginning to realise their emptiness, you will let them hear that message of the glorious salvation through Jesus Christ, that they may turn to Him, and that through them the Old Testament prophets may be justified in their sayings. You remember, "In thy seed," it was said to Abraham, "shall all the nations of the earth be blessed." From Zion the law is to come forth, and the word of the Lord from Jerusalem. Had God cast off His people? God forbid. And we look for the time when not only shall all Israel be saved, but Israel shall be the means of the revelation of God to the Gentiles too.

"If we are not going to use our Bible, it is of no use building our Churches. We shall come to think more of our Church than of our Bible, and more of both than of Christ. And is that not Romanist? Most people make so little personal use of the Bible that they do not know if an interesting preacher is preaching the Gospel or not. The real strength of a Church is not the amount of its work, but the quality of its faith. One man who truly knows his Bible is worth more to a Church's real strength than a crowd of workers who do not."

The late PRINCIPAL P. T. FORSYTH, D.D.

A Welsh Minister's Impressions of a Visit to South America

W. NANTLAIS WILLIAMS

A FEW months ago, in the Providence of God, I was given an opportunity to visit South America. My immediate object was to fulfil a long-standing promise to Miss Eluned Morgan, the Welsh authoress, to go out and preach to the Welsh people in Patagonia, of whom there is a considerable number settled in the Chubut Valley, above three thousand in all, and about five hundred again in Esquel and Trevelin at the foot of the Andes, in addition to hundreds scattered throughout Argentine.

The Colony itself is the outcome of a movement which started in Wales in the 'fifties of the last century. Owing to the unsatisfactory state of things in the principality regarding landlordism and religious freedom, Principal Michael D. Jones, of Bala, and others succeeded in persuading a goodly number to immigrate to South America. On July 28th, 1865, one hundred and fifty-three landed in Port Madryn on the coast of Patagonia.

The story of the heroic struggle of those early settlers cannot be related here. But through years of patient toil they managed to turn at last the desert valley of Chubut into a veritable garden. The valley, which measures about sixty miles in length to four miles in breadth, is now a gladsome sight to behold with its four busy towns, and its farms green with alfalfa and gorbansos, and lined with tall poplar trees. No wonder the Argentine Government holds the Welsh people there in such high repute, and that a monument has been erected in their honour at the command of the President in the busy modern town of Trelew.

But the Welsh settlers would not be satisfied with worldly prosperity: they stood out for an environment where they could speak their own language without any restraint, and worship God in their own way. With these convictions deeply rooted in their souls they built places of worship all over the valley. I was privileged to preach in them—fourteen in all—more than once. These are Nonconformist Churches, and are now unsectarian too. There used to be a clash of sects in days gone by, such as was set forth in a story that was related to me.

There were at that time two chapels, one belonging to the Calvinistic Methodists, and the other to the Congregationalists. A good number had to cross the River Camwy in boats to reach both chapels. One old lady, a Calvinistic Methodist, who was in charge of one of these boats, solemnly refused to carry any but Calvinistic Methodists; the other boatman, who was a Congregationalist, retaliated by refusing to row anybody over the river but Congregationalists! Those days are now happily over. An excellent bridge has been erected over the river, and the sectarian quarrels, like the sectarian boats, have disappeared down the river, and overwhelmed by the Atlantic waves! It was a pleasure to see all the denominations now co-operating gladly.

In addition to the Nonconformist Churches there are two Welsh congregations belonging to the Episcopal Church. And there are two other unsectarian Churches again in the Andes district, and one Mission Hall conducted by a Welsh Evangelist.

It was inspiring to preach to such congregations all in the Welsh language, and to hear them sing so heartily the old magnificent Welsh hymns nine thousand miles away from their mother land. It was a sight to see them sit together at the Lord's Table just in the simple way we do in Wales.

I preached in Welsh, too, to about one hundred and twenty people in Buenos Aires, and attended a Church of England service in the Pro Cathedral of that immense city. One of the pathetic sights was the little congregation of Welshmen who dwell in distant Sarmiento. I preached also to them one afternoon. It was the first sermon they ever heard by a Welshman straight from the old country. They all came to meet me at the station, about seventy in all.

The hospitality of the Argentine Republic was everything a liberty-loving pilgrim could wish. Though the country is Catholic, no sectarian distinctions are made except in the case of the President. He must be a Catholic.

Other members of the Senate are free to hold the religious views they like. I was not in the least hampered in my work. I was given the utmost liberty to preach the Gospel as I understand it. No policeman dogged my footsteps, and no shadow of persecution haunted me. I found it to be a free country.

But the Welsh people there have anxious times ahead. What is to become of the Colony? People of divers nationalities are thronging to the valley, filling the towns of Rawson, Trelew, Gaiman, and Dolavon. With this inflow comes the Spanish language, the official language of the country, with all its attendant Latin influences. Will the Welsh language survive, and continue to be a force in Chubut, or will it—with all its wealth of song and literature, all its culture and evangelical traditions—go under? What a tragedy that would be! But what can one expect when the Colony is surrounded and permeated by such foreign influences as it is at present? The Welsh language is not taught nor recognized now in the schools. There are also some infidel Spanish teachers about, who make light of religion and of Welsh culture in particular, in front of Welsh boys and girls.

Since the Great War, too, immigration from Wales has slowed down. The rise in travelling expenses has lessened also the number of visitors to Wales from Argentine. The wheel of the Welsh Colony continues to revolve, but it does so now in the power of the water that flowed into it from Wales in the past. If this wheel will stop it will be a blow to Protestantism and Evangelicalism in Argentine.

There are, nevertheless, hopeful signs of better days. The unsectarian Churches there, numbering sixteen in all, counting the two in Esquel and Trevelin in the Andes district, armed me on my return with a call to two more ministers to go forth from Wales to shepherd them. This message I submitted lately to the committee at home of which Dr. Elvet Lewis is Chairman. I earnestly solicit the prayers of the readers of EVANGELICAL CHRISTENDOM that God may send out Spirit-filled pastors to help the two overworked ministers who are already there, and the clergyman of the Episcopal Church in Wales who is also there in charge of other two Churches.

Another good sign is the work that is being carried on in Trevelin by a Welsh Evangelist. He preaches mainly to the Spanish-speaking population, the Chilianos, as they are commonly called. His new hall, a gift of one of the Welsh settlers, is filled with converts, many of whom are Welsh. I shall not forget the service I attended in that hall. The first part of it was a children's service. About twelve or fifteen of them recited verses, and sang the chorus:

Can you wonder, can you wonder,
Can you wonder why it is I love Him so?
When I think of all He's done
Unto me a guilty one,
Can you wonder why it is I love Him so?

first facing the congregation, then facing me. They sang the chorus too in Welsh, taking the same attitude. It was very touching to hear little Chilianos singing the praises of the Redeemer. At the end of the children's part of the service two tiny coloured little ladies, bowing, brought me a bunch of Andes roses. This was their way of welcoming a visitor from far-off Wales. I subsequently preached in Welsh, and the Evangelist translated it afterwards into Spanish.

Yes, there are hopeful signs that the Protestant and Evangelical flag will not be lowered in Argentine.

"FAITH and superstition are two entirely different things. We must all realise that superstition is not faith, and that those who really have faith, will not wander off into vulgar superstition. If a man lacks faith he can accomplish nothing; nor can he accomplish anything if he admits superstition into his life. Men nowadays often regard faith as superstition, and superstition as faith; and because the two are confused, those who oppose superstition also discard faith."

GENERAL CHIANG KAI-SHEK.

The Recent Papal Delegacy to England

THE recent appointment, by the late Pope Pius XI, of an Apostolic Delegate to England has been far less commented upon in the general Press than the event itself deserves; for in reality it is of not inconsiderable importance. It is to be feared, however, that there is a dangerous degree of public apathy to such matters, compared with the interest they would undoubtedly have aroused before the Great War. During that war the then Government of this country appointed an "Envoy Extraordinary and Minister Plenipotentiary" to the Vatican, it then being explained (though subsequent events have shown it not to have been so) that the appointment was only for the duration of the war. Temporary or not in intention the appointment was a distinct departure from precedent; but it aroused very little interest. That fact doubtless was largely due to the preoccupation of the public at that time with the war itself; and also to the influence of the Press censorship then existing. Neither of these reasons for indifference exists now, however; so it would be desirable that the public should take more interest in matters such as the new Papal Delegacy.

What exactly is an "Apostolic Delegate"? Addis and Arnold's *Catholic Dictionary*, ed. 1917, p. 45, says: "Apostolic Delegate—This is a papal representative usually sent to countries which have no regular diplomatic relations with the Holy See. He has power to give final sentence in appeals from diocesan and metropolitan courts; but the appellant may go directly to the Holy See, if he chooses, instead of to the Delegate."

When Archbishop Godfrey (the new Delegate to England) was appointed by Pius XI, it was carefully explained in the Press, on his behalf, that his position is to be purely religious, and that he is to have "no diplomatic status." This no doubt is true in the sense that the Delegate's credentials are addressed not to the civil Government of the country, but to the Roman Catholic ecclesiastical authorities. The matter, however, is not so simple when looked at more closely. Addis and Arnold's *Dictionary* (already quoted) says in another article (p. 616; art. "Nuncio"): "The diplomatic agents of the Pope are of three classes: nuncios, internuncios, and apostolic delegates." Thus an Apostolic Delegate is classed as a diplomatic agent.

Indeed, if he has not such a status, why appoint such a Delegate "to countries which have no regular diplomatic relations with the Holy See"? The fact of their being so appointed seems to imply that they are substitutes for regular ambassadors; in other words, for some reason or other the Papacy is unable to secure an exchange of ambassadors in the usual way, so it does the next best thing.

The main cause of perplexity on this subject is found in the unique nature of the authority which the Papacy claims for itself. That authority is claimed to be not religious ("spiritual") only, but "mixed"—partly spiritual, partly temporal. The classic expression of this conception was in the Bull *Unam Sanctam* of Boniface VIII in 1302: "The two swords, spiritual and temporal, are therefore in the Church's power: the first to be wielded *by* the Church, the other *for* the Church; the first by the priests, the other by kings and soldiers, but at the beck and permission of the priest (*ad nutum et patientiam sacerdotis*). . . . Although a man has received and exercises this power (the Pope's), it is no human power, but rather is divine, given to Peter and his successors by the mouth of God. . . . Wherefore, we declare, say, define and pronounce that to be subject to the Roman Pontiff is for every human creature a necessity of salvation (*Porro subesse Romano Pontifici omni creaturae humanae declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis*)." As this decree was so clearly framed to declare an article of faith, it follows that it was no merely temporary statement by a mediaeval Pope, but is a binding document for all time. In other words, it is one of those Papal definitions *ex cathedra* which, at the Vatican Council of 1870, were declared to be infallible.

It will be seen, then, how very extensive is the authority claimed by the Popes. The words of the mediæval Pope Boniface VIII were echoed as recently as in 1880 by Leo XIII, when he said in his Encyclical Letter

Arcanum Divinæ: "No one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however—a condition good for both, and of advantage to all men—that union and concord should be maintained between them, and that on those questions which are, though in differing ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power (the Roman Church) which has in its charge the interests of heaven." The same Pope also said (Encyclical *Sapientiæ;* 1890): "If the laws of the State are plainly at variance with the Divine Laws; if they contain enactments hurtful to the Church; if they convey injunctions adverse to the duties imposed by religion; or if they violate, in the person of the Supreme Pontiff, the authority of Jesus Christ, then, truly, to resist becomes a positive duty, and it is a crime to obey."

(Note.—It is needful always to bear in mind one important fact. When Popes mention "power from God," "Divine Law," "duties of religion," "good," "bad," and other moral distinctions, they have in mind *only the Roman Catholic teaching as to such matters,* and not merely the broad differences of right and wrong recognised by all normal people. For example, it is true that the Popes would regard theft and murder as acts "at variance with the Divine Law"; but they would not necessarily regard it as theft or murder to confiscate the property of "a heretic," or to punish him with death: for, though the Church's power, and her conception of what is "expedient," do not now cause her so to have dissenters punished, she never has formally repudiated, as morally wrong, her acts in earlier times in those respects.)

From the foregoing it will be clear how very extensive is the authority claimed by the Popes. To put it briefly, that asserted authority covers all matters of faith *and morals.* What human affairs are associated in no way whatever with morals? Few, indeed! It follows, then, that, on their own claims, the Popes can intervene in a multitude of human affairs, both private and public, and yet can say they are acting not politically, but only religiously.

This shows that an Apostolic Delegate might say his position is, from his own point of view, "purely religious," while yet from the viewpoint of the general public it might be distinctly political in many ways: for, from the standpoint of the Papacy, civil laws contrary to Papal teaching are not morally binding, it being "a positive duty to resist, and a crime to obey." An Apostolic Delegate would, in the view of the Roman Church, have a right to act on that principle and yet to say his acts are solely religious.

Hence the assertion that a Delegate is "in no way diplomatic, but only spiritual" in his functions, must be understood in a Pickwickian sense.

This article does not discuss how far (if at all) the appointment of a Papal Delegate runs counter to British constitutionalism. That is a matter for legal specialists. Even if, however, no difficulties arise in that respect, the appointment needs watching, its possibilities being, as shown above, so very full of problematic issues.

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Since the above article was written an incident has occurred which may serve as a useful illustration of the potentialities for danger in the Papal Delegacy. On Tuesday morning, February 21st, a solemn Requiem Mass for Pope Pius XI was celebrated at Westminster Cathedral. In the congregation the King was represented by the Duke of Norfolk and the Government by Lord Halifax. This Mass was broadcast on all stations by the B.B.C. It is hard to think why: for, after all, by the laws of Britain, the Pope has no jurisdiction here. The most remarkable thing about this broadcast, however, was the fact that it included a reading, in full, of the Papal Briefs appointing the new Delegate. This was totally unnecessary for a Requiem Mass, and has all the appearance of a piece of pure propaganda. The Briefs were in the most fulsome language of the Papal See, and sounded like a decree of a lord and master to a subject nation. The radio was thus made use of for a flagrant abuse of privilege by the Roman Catholic ecclesiastics. If this occurs at the very beginning of the Apostolic Delegacy, what may be expected later on?

J. W. POYNTER.

Continental Evangelical Life and Work

(We ask our representatives and friends of Evangelical work in countries of Europe to send us from time to time substantiated facts of progress, or of persecution, where such is at the hands of the State, or the Roman Catholic Church, or other ecclesiastical influences. Newspaper reports will be welcomed.)

The "Wicked Folly" of Anti-Semitism

A letter signed by the Archbishop of York and other representatives of the Church of England, has been sent to Mr. Neville Laski, K.C., President of the Jewish Board of Deputies, which states:—"Reference has recently been made by the Home Secretary and by certain speakers in the House of Commons to a possible anti-Semitic movement in this country as a result of the present world turmoil. We are convinced that such a movement must be hindered by the sense of Justice, the sense of humour, and the abundant kindliness of the English people.

"None the less, it seems to us necessary that there should be a public expression of the feeling of the vast majority of Christian English people that, in whatever form and however modified it may be, anti-Semitism remains wicked folly, utterly opposed to the spirit and the letter of the teaching of our Lord.

"We are addressing this letter to you as members of the Church of England, priests and laymen of different ecclesiastical views and varying political attachments. We know that we are speaking the mind of our brethren and of the greater Christian public.

We would assure our Jewish fellow countrymen that we have the fullest appreciation of the contribution that they have made and are making, in various ways, to the national life. We would assure them that we utterly repudiate racial discrimination. We would assure them that we have vividly in mind that we are all the children of one Father, as we are the citizens of the same great country, which through the centuries has proved its genius for most advantageous adoptions."

Nothing but indignation can be felt for the persecutions and injustices carried out against innocent groups of people in countries of Europe and elsewhere. We feel sure the above statement will be endorsed by all our readers, and that they will feel thankful to be associated with it.

Christian German Refugees

Approximately one million actual and potential German refugees are Christians and "non-Aryan" Christians. Many of these have been brought into touch with the World's Evangelical Alliance, and to some we have been able to minister new hope and help. There is something extra pathetic about the Hebrew—Christian refugee and the non-Aryan, who, perhaps is only a small per cent. of Jewish extraction and yet a refugee. The non-Aryan laws of the Nazi-Socialist regime in Germany apply not only to full-blooded Jews, but to those who are as low as 12½ per cent. Jewish. A large proportion of these have been reared as Christians. While there were about half a million Jews in Germany at the time of Hitler's accession to power, it has been estimated that there were at least one million non-Aryan Christians. It should also be remembered that the Nazi-Socialist laws affect Christians married to Jews, and the children of such unions. Thus it is that Christians and non-Aryan Christians as well as Jews are forbidden to teach, to practice law, or to engage in other professions. They are banned from civil positions, cannot attend the universities, and their children are mocked and stigmatised in the government schools. The Nazi-Socialist Government has dissolved Catholic youth organisations and Catholic confessional schools in parts of the Reich. Pope Pius XI protested against these acts as contrary to the spirit of the Concordat which the Vatican signed with Hitler in 1933 establishing the right of the Church in Germany. Is it any wonder then that the ranks of the refugees are constantly being swelled by non-Aryan Christians, by Protestant pastors, Roman Catholic priests, by scholars, writers, and liberal thinkers who refuse to disseminate National Socialist lies, and by those who believe that freedom to worship God and liberty of the spirit are as important as physical survival?

Surely it is our duty to aid these refugees, men and women of culture and dignity—

some of whom are in destitution, and are in dire need?

"Stormy Days in Central Europe" Mr. A. L. Haig, Secretary of the British and Foreign Bible Society for Central Europe, contributes to the *Bible in the World* an article on the situation in Central Europe in which he remarks: "Seldom in the lifetime of any of us has the future been so uncertain, so difficult to estimate as to-day. There is a general feeling that momentous happenings are not far off." Since these words were penned, and as we write, Germany has dismembered Czecho-Slovakia and her troops are reported to have invaded Prague. Carpathian-Ukraine has been occupied by Hungarian troops, and the future is at present obscure. Whatever it may be the prayers and sympathies of all must go out to the Protestant Churches of Czecho-Slovakia. They have already suffered severely. Mr. Haig estimates that about seven to ten per cent. of their members were lost through the earlier (Sept., 1938) alignment of the frontiers. Many pastors in the ceded territories were forced to leave their homes and flee to Czechoslovak territory, while in some cases their congregations have been scattered. Many congregations in the ceded territories will be unable to support themselves owing to the altered conditions. It is to minister to this situation (which is worse to-day owing to later events) that the Czech Protestant Refugee Fund was opened by the World's Evangelical Alliance with the approval and help of the late Lord Mayor of London. We thank all who have so far contributed to this Fund, and we speak for our brothers and sisters in the districts concerned further remembrance in prayer allied to practical and sympathetic giving.

Rome in Malta We have been officially assured that the Letters Patent promulgated in Malta introduce nothing to interfere with Clause 58 of the late Constitution providing for freedom of conscience and worship for all alike on the Island of Malta. We have not seen the new Letters Patent, but are assured in a *Times* leader that "they give the people of the colony a considerable voice in the conduct of their own affairs, though there is no question of restoring responsible government within any period which can at present be foreseen." *The Times* further comments as follows:—

"A further step forward was taken yesterday in the setting up of a legislative body, the Council of Government, by which elected representatives of the people will be associated with the government of the colony. The franchise will be the same as that provided in the 1921 Constitution for elections to the Legislatve Assembly. The powers of this new body are of necessity restricted. As Sir Charles Bonham-Carter emphasized in his promulgation address, the best way to a more liberal Constitution is to make the new Council of Government a success. This Council, for which members of the clergy will not be eligible, will consist of ten elected members, eight official members and two unofficial members nominated by the Governor, who will preside over it with a casting but not an official vote. The Governor will have certain overriding powers of legislation subject to the decision of the Secretary of State, to whom he must report any exercise of them and his reasons for it, and to whom also any member of the Council may submit his objections. The Governor may restrict discussion on matters affecting defence, a precaution which is obviously necessary in the case of a great fortress and naval station on one of the Empire's vital lines of communication. The language question, which has caused so much dissension in the island, is placed altogether outside the Council's field of authority. The Government's determination to make Maltese and English the two official languages of the colony, the former in the courts, the latter in the administration, is final, and nothing is to be gained by allowing it to be made the subject of debate. Some disappointment is expressed in Malta that the measure of representative government now introduced does not go farther, but there is really cause for congratulation that it has been possible to go so far only four years after the abrogation of the old Constitution."

All this is to the good. The Roman Church has had, and still, to a large degree, has her own way in Malta as the recognised religious Church of the Maltese (although we hold there is no foundation for the claim). Again and again Rome has made claim to be the supreme authority in matters that are usually the right of the modern State to control. One of these is the question of civil

marriage, which in Malta is still controlled by the legislation of the Council of Trent. Government action in this anomaly is overdue, and the Evangelical Alliance has repeatedly brought the matter to the attention of the home authorities. We learn that a resolution, embodying the subject of Malta, has recently been forwarded to the Prime Minister, the Foreign Secretary, and the Colonial Secretary, by the Free Church Presbytery of Dingwall and Tain, Scotland, in which the attitude of the Government in this and other matters is referred to as follows:—

"Bearing in mind the record of the Roman Church of interference in the domestic affairs of this nation, and particularly its part in fomenting strife and civil disobedience during the period of unrest in Ireland, and more recently in Malta, they cannot but regard the attitude of the present Government as inimical to the civil and religious peace and liberty of the nation, as it is repugnant to the enlightened conscience of the vast majority of the British people."

Waldensian Welcome to Mr. Neville Chamberlain We learn from the January issue of *A Voice from Italy* that a letter was addressed by Professor Ernesto Comba, Moderator of the Waldensian Church (the moderator in that Church is appointed for seven years), to Mr. Neville Chamberlain on the occasion of his visit to Rome. The following is an extract from it:

"The Waldensians, who as Italian citizens profoundly love their country, and who at the same time feel in a deep communion of faith and religious ideals with the British people, to whom they are linked by centennial ties of solidarity, feel very deeply that our two nations are meant to understand one another and to co-operate efficaciously, each one according to her proper genius, to the establishment upon solid bases of a true peace amongst the nations. As we very strongly believe in the power from above and in the Gospel of Jesus Christ, so do we lift up our hearts to the Almighty, that He may stand by you and sustain you by His counsel, and that He may crown with a crown of success your noble undertaking."

International Freedom of Conscience For nearly a century the World's Evangelical Alliance has devoted itself in season and out of season to the work of proving to Christians of all countries that they are One Body in Christ, and of taking the necessary steps for manifestation of that inner spiritual unity which binds them into one. In a world where the strife of men leads to persecution of those who share the one heritage of faith, the World's Evangelical Alliance has ever proved itself the friend and protector of the victims whose consciences will not allow them to accept the beliefs imposed by a Pagan dictatorship or a spurious perversion of Christian teaching in the interest of a so-called Catholicity, which is man made, not Christ ordained. On the Continent of Europe, the Chancelleries hold records of self-sacrificing efforts made by the Evangelical Alliance in the interests of the persecuted for conscience' sake. East and West know that the Alliance is the great bulwark against national wrong-doing to minorities who hold conscientious religious convictions out of accord with the will of the religious leaders of the dominant creeds. It believes that only in liberty can Chrstianity really flourish, and its emphasis on the right of all men of good will to hold and practise their creeds and worship is a proof that it stands for the ideals of the Gospel. The work it has done in bringing the Christians of so many nations and Churches to pray together and in protecting the weak in numbers but strong in faith against the tyranny of States is known wherever Christian freedom is prized. We are convinced that the Alliance has in the strange world in which we live, with its changing values, a more important work than it has done in the past. By insisting upon truth—revealed in the Bible and brought to its fullness in Jesus Christ—on Love as the duty and ineluctable obligation of all Christians for their brethren—the World's Evangelical Alliance will yet win greater triumphs of Christian co-operation than it has gained in the past.

Persecution of Baptists in Roumania We record the Resolution of the Federal Council of the Evangelical Free Churches on the persecution of the Baptists in Roumania.

"This Council, representing the Evangelical Free Churches of England, records its solemn and deliberate protest against the administrative decree which has effected the closing of all the Baptist Churches in Roumania and its deep regret that up to the present no reply has been received to

the memorial presented by the deputation which waited upon the Roumanian Foreign Minister in London on November 17th last.

"The Council expresses its conviction that a situation in which religious liberty is denied cannot continue, and asks for recognition of full freedom of worship and preaching.

"The Council directs that copies of this resolution be forwarded to the Roumanian Government through its Minister in London, and to the British Foreign Minister, and authorizes its Committee, either separately or in conjunction with the National Free Church Council and the Churches, to take such further steps as may appear necessary and desirable."

As we go to Press the situation is not eased. The death of the Patriarch Prime Minister may effect changes, but it is not easy to foresee the trend of events in Roumania and some other countries of South-Eastern Europe. We sincerely hope this matter will be eventually regulated so that freedom of conscience and worship may be assured to all classes and creeds alike in Roumania.

Doctrine in the Eastern Orthodox Churches

In the meantime, and in view of the charge of "proselytising" often made against those outside the Orthodox Churches in Eastern countries it may be helpful to endeavour to explain some of the doctrinal teachings and practices of these Churches, which differ so much from Protestant doctrine and practice that it may be wondered how it can be really possible for the Church of England, which is both Protestant and Reformed, to mutually agree upon interchange.

It may be said that the Eastern Church glories in its Orthodoxy. It maintains intact the teaching of the Nicene Creed, and on fundamental Trinitarian Doctrine with its affirmation of the Deity of the Son and Holy Spirit, its soundness is unquestionable. It has always been zealous for Orthodoxy, and it retains to this day its passion for clear and formal definitions on the great Christological problems that have been handed down by the early Church. It holds by the Seven Sacraments, but it calls them *Mysteries*. In practice, the New Testament word which implies a truth formerly hidden, but now through Christ publicly revealed (1 Cor. xv, 51, to Col. i, 26), came "to be entirely torn away from its primitive Christian signification and used altogether in its conventional pagan sense." Infants are baptized with three-fold immersion and are at the same time annointed on the eyes, mouth, nose, ears and breast. Confirmation follows immediately and is administered by priests. Penance is enacted, but there is none of the elaboration that is characteristic of the Roman Church, and the priest tells the penitent that he is a sinner himself—he cannot forgive: God alone can forgive. The priest pronounces absolution. The mass, called by the Greeks the *Liturgy*, is the most sacred office of religion and is celebrated by the priest or bishop. The laity do not receive unleavened bread and they communicate with a golden spoon in which the bread is soaked in wine. Infants are communicated after baptism, and only after the age of seven is confession required. The great official Catechism advises confession to a spiritual father and the reception of the body and blood of Christ "four times a year or once a month" for those who are desirous of a pious life, but "for all without exception, once a year." The sick are annointed as an aid to recovery and not, as in the Church of Rome, with extreme unction. The bishop alone confers orders, and the deacon is practically indispensable to the administration of the Sacrament of the Lord's Supper. Marriage is more the concern of the State than the Church. A certificate of confession is required and divorce is permitted. On the question of the identity of the Roman and Russian teaching on Transubstantiation opinions differ. The full Roman doctrine of Transubstantiation was not developed until after the Great Schism. The Russian Catechism has the question and answer: "How do you explain the word 'Pressouchchestvlenie'?"

In the Eastern patriarchs' exposition of the faith it is said that the word "Pressouchchestvlenie does not explain the way in which the bread and wine are changed into the Lord's body and blood because that can be understood by no one but God, but it only shows that the bread becomes the real body and the wine the real blood of the Lord truly, actually and substantially." The practical difference between this belief and transubstantiation is that the effect of the Consecration in both Churches is believed to be the same, but in the Roman Church a

philosophical theory known as transubstantiation explains the change, whereas in the Greek Church the members are taught that God alone understands the method of change. On the other hand, the Real Presence in the tabernacle has no adoration. When the service is over the curtain is drawn over the chancel and the nave becomes an almost secular place where the laity talk over their business.

On the other hand, the cult of images is the great popular worship. Ikons—sacred pictures—are to be found everywhere. Every corner of every room has its ikon; every hotel hall may have its sacred picture; an ikon is in every shop, and customers bare their head to it as they enter. The Churches contain many ikons, before which hundreds of candles burn. These ikons are based on primitive models, and the figure of our Lord is painted on the wood of the Cross. The ikons are worshipped and are treated with a reverence that to most Englishmen seems to be superstitious. Special ikons demand special reverence, and although it may be said "that the archetype appears in the image,' the practical effect of this line of argument justifies idolatry which is not mere fetishism.

Evangelical Hungary Owing to the political troubles of September last, the anniversary celebrations of the four hundred-year-old Church College in Debrecen, Hungary, had to be postponed. They have now been arranged for June of this year, and it is hoped that many friends will gather there to learn more of Hungary's nine hundred years of Christian heritage.

For this purpose, Dr. Gabriel Incze, of Budapest, has edited a twelve-page pamphlet called "Evangelical Hungary," which will live, he says, "only as long as the sympathy of our English-speaking friends and brethren demand it." He himself writes on the history of Debrecen, on its great church and famous old college. Dr. Alexis Mathe recalls "Happy Memories of Scotland"; Professor J. Stephen Kovats discusses the relation between the Reformed and the Lutheran Churches.

"Evangelical Hungary" should admirably fulfil its purpose of giving much needed information to the people of this country, not only on the historical side, but on such subjects "as the past and future of our Church, on our mentality, on our outlook on life."

Writing in this first number of the Eucharistic Congress, held at Budapest last year, the Editor comments:

"In 1938 Hungary had a splendid opportunity to make many friends from amongst the Roman Catholic countries of the world when these countries sent their priests, bishops, cardinals, nuns and monks to Budapest to take part in the Eucharistic Congress which was held in our capital city, Budapest. Our Evangelical Churches, albeit we Protestants consist of one-third part of the whole population of the country, feeling the duty of Christian fellowship and mutual understanding, did nothing whatsoever to oppose the mass demonstrations and decorative processions on streets, squares and river which were organised by the Roman Catholic Church and the diplomacy of the Vatican.

"The undeniable result of our quiescence was that many people abroad are convinced that there are no Protestants in Hungary at all, or if some should exist, that they are a negligible minority.

"By means of this publication we are venturing to introduce ourselves to the great world, we Evangelical Christians of Hungary. We do exist. We are a living Church. We took our share in the building-up of Hungarian life, in the creation of the State, of Hungarian literature, thought and feeling for freedom; we were the centuries-old opponents of the Habsburgs. According to our relative percentage to the body of the whole nation less might have been expected of us than we have really done. Our hope is that still we shall have great influence in forming and shaping the future of Hungary."

"THE *one sure hope* for a permanent foundation of world-peace lies in the extension of the Gospel of Jesus Christ to the ends of the earth."

The late VISCOUNT BRYCE, O.M.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things charity."

"Appeasement" and Reunion Without wishing to discuss or decide upon the quality of Mr. Neville Chamberlain's "Appeasement" ideals, which are in the realm of party politics, we confess to misgivings if these same ideals are likely to be applied officially or otherwise to religious disagreements. Happily, as we believe, there is something of a swing back of the pendulum in matters related to doctrine and organisation. We have had too much of the latter, too little of the former. A *reductio ad absurdum* has been forged on the anvil of reunion, and those only are supposed by some to be friends of reunion who cast a blind eye upon vital doctrinal differences and only see union and unity in the fancy dress of ecclesiastical stagings. No one who is true in his or her devotion to the Person of Christ, and believes in the Revelation of God to man as given in the Holy Scriptures can desire any reunion which is not in accord with the Truth of God and the Spirit of the Master. Unless Church Union is the outcome of Christian Unity, then it is undesirable, and may be even highly dangerous. Evidence of this is seen to-day in what appears to be an official policy on the part of Church leaders (we hope it is not so concerning Free Church leaders), of "appeasement" with the Papacy and the Roman Catholic Church. Even evangelicals seem to be inarticulate on this subject, and in fact, since the death of the late Lord Brentford, the spirit and spokesmanship which so greatly helped the demise of the Revised Prayer Book Measure have been conspicuous by their silence.

Over-Organisation and Unity A writer in a religious weekly is "more than ever convinced of the immediate urgency of unity among Evangelicals." He does not say how this is to be brought about, but adds "We are losing heavily among the rank and file by the multiplicity of societies, committees, and organizations working independently, overlapping, and contending for the first charge upon the exiguous funds available for Evangelical propaganda. Are the societies, and their *clientele*, ready for a policy of unity? None of them is really doing *the* main job. All their energies are devoted to ploughing the sands: and the primary work of representation goes by the board. I am not blind to the very useful work done by them in by-ways."

No doubt the writer is not himself an official of a society, and while he is sound in his principle it is scarcely fair to blame organizations when, it may be, others are at fault. There can be no doubt there is an over-organization which is seen in the multiplicity of societies (and still they come), and the remedy does not seem to be within sight. We live in an age that seems to place all its reliance upon machinery. There are few Churches that have not organizations for every section of its members affiliated with outside bodies or with denominational centres.

New ways in Church Finance are based upon organizations that bring pressure to bear on the governing bodies of the Churches, and to make giving a routine without that generous spontaneity which means a great deal more to the giver and to the gift. We have now had this excessive organization long enough with us to see its results. Are the Churches better attended? Are the statistics published any real clue to the spiritual life of the Churches? Is there not something in the air which is the very reverse of the "wind that bloweth where it listeth," that free breath of the Divine Spirit—which is the beginning and end of all real spiritual advance? There is grave danger lest personality be allowed to slip into the third or fourth place, and business take the position that should be occupied by prayer and the meeting together of men and women on fire with love to God and His Christ. Organization is a necessary means to the attainment of any co-operative end, but over-organization tends to the end being lost sight of, and all attention being directed on the means.

What we have seen in the State is taking place in the Churches—the setting up of endless committees with bodies of officials, more or less inefficient, whose work may consist largely in the justification of their own existence. If we are to get right with God, we must depend upon God to use us freely for His glory. We are of opinion that the endless multiplication of means to reach ends, the preference of machinery to inspiration is largely responsible for our Church deadness. There is room for organization, but it must ever be subjected to the great end of winning souls for Christ, and building them up in their most Holy Faith. This is too often forgotten; what is desirable is that all workers will prayerfully think out the problem of seeing how best the working of the Holy Spirit can be given opportunity in our Churches' life.

Honour among Clergy and Ministers Two notable utterances have been made since the new year opened on the subject of a standard of honour among clergy, and they apply equally to ministers of religion in general. Writing to *The Times*, Lord Hugh Cecil expresses his concern that Bishops and Clergy do not weigh sufficiently the mischief caused by the Christian ministry falling, or seeming to fall, below the standard of honour observed by normally honest men. Lord Hugh remarked: "To be salaried officials of an association professing to teach as fundamental, certain tenets, and then to teach that those tenets are very doubtful or probably untrue, seems clearly to fall below the normal standard of honour," and he continues, "an evangelist who, while he is preaching the Gospel officially, at the same time publishes his personal opinion that that Gospel is in some respects untrue, would cut a strange and, above all, an unconvincing figure."

This is a very important matter and we give it space, not because we think Lord Hugh Cecil is not to blame in his attitude and that of his followers to the revised and rejected Prayer Book. He himself (in his letter) anticipates this, and remarks "two wrongs do not make a right." This is correct, and really the objection to the first wrong is and should be in a category by itself. No words of condemnation can be too strong for those who "handle the Word of God deceitfully," and either withhold from their people their inward convictions and strive to make their hearers believe what they themselves do not accept, or set aside their ordination vows and teach what is contrary to the Creeds of Christendom because they have ceased to accept them themselves. The moral guilt of this position is great, and it is to be associated with dishonesty which no ordained minister should be willing to display. Certainly the ministry demands the same and even, if possible, a higher standard of honour than is expected from and observed by the commercial world.

The second pronouncement is equally important.

The Bishop of Ely (Dr. Heywood), writing in the March issue of the *Ely Diocesan Gazette*, refers to a resolution recently before Convocation regarding the sense in which certain clauses of the Creed are to be understood.

He states that the Bishop of Chelmsford, the Bishop of St. Albans, and himself (Dr. Heywood) formed a minority when the Upper House, by a large majority, declined to accede to the request of the Lower House and of the great number of clergy who had asked for reassurance that the historical clauses of the Creed mean what they say and nothing else. Dr. Heywood proceeds:—"The Bishop of Chelmsford and I tabled a resolution which, if it had been carried, might have given the Lower House and the petitioners the reassurance which they sought. . . . The upshot of all this is that the House of Bishops of the Convocation of Canterbury prefers not to declare that the historical clauses of the Creed mean what they say; and has no word of reproof for those of the clergy who lead their congregations in these confessions of our faith, and then explicitly deny some of the truths (*e.g.*, the Virgin Birth, and the Resurrection on the third day) which with their lips they have affirmed. I do not deny that the situation thus created seems to me to be serious. . . ."

The Bishop points out that in the resolution there was no reference made "to those whose faith in the historical clauses of the Creed is weak; nor even to those who, for the time being, suspend their judgment upon these clauses; what we desired was to make clear that it is not right for any man who is formally commissioned to teach the Gospel

to deny any of the great truths which with his lips he is constantly affirming. This seems to be a matter of simple honesty.

"Nor should it be supposed that these historical clauses of the Creed are unimportant. If our Lord's body saw corruption in the grave, then the Church has no right to proclaim His Resurrection on the third day; and, as St. Paul said: 'If Christ hath not been raised, then is our preaching vain, your faith also is vain.' Again, I have grave doubts whether belief in the Catholic doctrine of the Incarnation would long survive the abandonment of belief in the Virgin Birth of Our Lord. Christianity is an historical religion; it is based on events in history, and if these events did not occur, the whole foundation of Christianity is imperilled. This is why I feel the seriousness of the present situation. Obviously the Church cannot be perpetually assuring the world that she believes her historic faith; but, in view of open denials of clauses of the Creed by some members of the clergy, the Lower House of Convocation, and thousands of their brethren, felt justified in asking the Bishops for reassurance; and it is the flat refusal to accede to a request so reasonable which has such grave significance. Just two years ago I said that I could foresee that my own loyalty to the Province to which the Diocese of Ely belongs might be strained almost to breaking point. It was no idle forecast."

Dr. Martin Lloyd-Jones Distinguishes Between Narrowness and Broad-mindedness

In the ministry of Dr. Martin Lloyd-Jones at Westminster Chapel a gift to the universal Church has been graciously provided, and we cannot be too thankful for such an expositor of the whole counsel of God. It must be a great comfort to Dr. Campbell Morgan to have such a colleague in the pulpit, and we shall do well to remember both in our prayers.

A plea for more preaching, and for Christians to keep to the narrow path was recently made by Dr. Martin Lloyd-Jones (speaking at Halifax).

Dr. Lloyd-Jones said he was a profound believer in preaching. He could not quite understand why preaching was so frequently dispensed with and that in England they announced so many services as public meetings. Why should they be anxious to make speeches and addresses when there was nothing better than preaching the Word of God? Surely, if there was one thing needed in this country to-day it was the exposition of the Bible.

They had been dealing in generalities, and in consequence their message had become so vague as to become weak.

He called for a return to preaching and more preaching. They had recently celebrated the giving of the open Bible to the country, but far too often in their churches speeches were made from closed Bibles. The most direct way of the solution of modern problems was to go back once more and study and expound the Word of God.

Dr. Lloyd-Jones said that there was no charge which was brought so frequently by the man in the street against Christians as the charge of being narrow. It was often said that because a man was a Christian he was of necessity narrow-minded. It was sometimes true to say concerning the average Christian that he was frightened of this charge of being narrow, and that he was prepared for men and women to say anything they liked about him so long as they did not call him narrow. As he saw it to-day the danger was the fear of being considered narrow, and (because of this) swinging to the opposite extreme, thus losing the landmarks and character as Christian people.

During the last fifty years, the Church had tended to recognize a new authority in this desire to be broadminded. This new authority had been men of knowledge, particularly scientific knowledge.

The Church had placated this scientific authority by trimming her Gospel to fit these new ideas, but Jesus Christ never trimmed His Gospel to fit the people. He trimmed and changed people to fit the Gospel.

They would have to be careful lest in their fear of being narrow-minded they did not react so much as to lose their faith altogether.

Dr. J. W. Ewing on the Lordship of Christ

We rejoice in the succession of Dr. J. W. Ewing to the Presidency for 1939-40 of the National Council of the Evangelical Free Churches. Dr. Ewing is a much-beloved member of

the Executive Council of the World's Evangelical Alliance, having for over thirty years served its cause, and being devoted to its spirit of unity and its faithful adherence to Truth and Love.

Dr. Ewing's remarkable presidential address was comprehensive, persuasive and challenging. Claiming that the Lordship of Jesus Christ our Saviour is the central principle of the Christian faith, he declared that the history of the Church shows that the position accorded to Jesus Christ is critical for her, determining her strength, her influence and her very life. "When the Lordship of Christ has been obscured, the Church has lost her power."

Dr. Ewing argued that the principle of Christ's Lordship had from the very first been central in the Church's witness, as it was central also in our Lord's own claims. Rapidly he took his hearers through the evidence of the Gospels, of St. Paul ("that every tongue should confess that Jesus Christ is Lord"), and of the first few centuries of the Church's life, with telling reference to such phrases as "The Lord's Supper," "The Lord's Day," and to the songs of the Church, culminating in the great "Thou art the King of glory, O Christ: Thou art the everlasting Son of the Father."

"But the Lordship of Christ is no mere doctrine to be believed. It is a great fact, vital and commanding, with implications in many spheres." During the remainder of his address Dr. Ewing drew attention to one after another of these spheres, with cumulative effect.

If Christ is indeed Lord, the Church should again be what it was in early days—"every meal a sacrament, every house a temple, the Christian united, rejoicing, praising, having favour with the people, and the Lord adding daily to them those that were being saved." It follows that the Lord Jesus has supreme claims over the ministry, over the officership, over the membership of the Church; and Dr. Ewing drew attention to what was implied for each of these groups in utter and complete surrender and loyalty.

The Lordship of Jesus Christ, however, goes beyond the inner life of the Church and of individuals. It implies and demands the Church's unity; it affects the attitude of Christian people towards amusements, towards the social and political life of the nation, towards international affairs. It involves spiritual freedom; and here the President spoke with feeling and admiration of men like Martin Niemöller, "languishing in a German concentration camp for his brave defence of spiritual principle; one is reminded of our own John Bunyan in Bedford Gaol."

The reference not unnaturally evoked a deep response from an audience composed of men and women who recognize that the cause of Christianity in Germany is the cause of Christianity everywhere.

The address concluded with a spirited demand, in the name of Christ's Lordship, for renewed and intensified evangelistic effort at home and abroad.

The Collapse of Organised Churches This may seem a startling theme, but it is directly forecast by Dr. Keller in an arresting article contributed to *Great Thoughts and Great Reading*, an old periodical in a new and attractive setting, now issued by the United Society for Christian Literature. There is a great deal to be said for undenominational religion, for surely the early Church, or its Founder, did not prevision sects or make provision for ecclesiastical union or unity. It was "the unity of the Spirit, in the bond of peace" our Lord prayed for to His Father, and at Pentecost His followers were "all of one accord, in one place." What has come about is not of Divine plan or making. Is it possible that the Church, waiting for its absent Lord to return, is getting back to first things, in fact to Truth and Love?

Dr. Keller's article is entitled "Trends in European Religion," but what he foresees is "more or less *the end of the churches*." He continues: "Where are to-day the churches in Anatolia, the Nestorian Church in China, Augustine's Church in North Africa? In Russia the empirical church is wiped out. The last evangelical church has been closed recently . . . the church as the Russian people have known it has come to an end. In Spain, which has often been considered to be the most Catholic country of the Continent, it is said that these formerly pious Spaniards are burning their own churches, are killing their priests and nuns, are persecuting the once beloved church as a nuisance and as an opiate for

the people. In France, which has once been called the oldest daughter of the church, the French nation has cut the ties between state and church, not by an act of justice, but in a hostile aggressivity against the church . . . Protestantism counts hardly one million in France. Where are the other thirty millions of the French people? They are the dying Church of France."

As for Germany, "what remains of the former German Evangelical Church? Most of the former State Churches, except in Southern Germany and Hanover, have been dissolved. The German Church Federation, including at least 40,000,000 of Protestants, has disappeared. The largest Church, that of Prussia, is destroyed as an organised body, leaving a foreign office, a financial administration and a muzzled Press as poor ruins of the former glorious temple."

Dr. Keller seems to think that organised Christianity is dying; with it are dying "the belief in organisations, the weight of tradition, the æsthetic self-illusionment so closely identified with it, the hampering influence of the State on religion, the importance of forms, ornaments and constitutions in religious life." But he makes it clear that "the end of empirical churches does not mean the end of Christ or of the Christian faith. It means the end of a specific form of Christian religion."

Christianity on the Move Religion is not Christianity. The one crucified our Lord; the other lives, with its Founder, Who was, and is, and is to come. We quote again from Dr. Keller:—

"To-day religion is on the move; an earthquake is shaking centuries-old solid positions in the human mind. It is a time of revolutions and reformations even in hitherto quiet and peaceful religious sanctuaries, even in Roman Catholicism or the Greek orthodox religion which stress more the static and ontological factor in the Christian faith.

"The electric field of religious movements on the Continent had, hitherto, four poles around which the religious energies were vibrating: the Roman Catholic Church, the Orthodox Church, Protestantism with its many Churches and sects, and finally what I would call that natural religion which is immanent to the human heart and is alive in a tremendous productivity of diffuse and anonymous religious movements.

"Changes are therefore visible even within the Roman Catholic and the Orthodox Church. One could point out for example, that even the stable *Roman Catholic Church* which could be described according to a famous dictum of a Jesuit General, *sit ut est aut non sit*, is moving, partly compelled by political revolutions and partly by inner needs, in the direction of a spiritual rebirth and of the concentration on original Christian values.

"Within the Orthodox Church, on the other hand, which, at least partly, is undergoing such tremendous transformations as in Russia, new draughts are in the air owing to the fact that four windows are opening towards the Western unrestful religious world. A first is a new openness for Christ as the centre of the Christian message and preaching. The second a new interest in Western theology which is studied by many theologians of this Church. The third is the beginning of a Christian youth movement. The fourth the willingness to take up the study of social problems as a task of the Church."

We may not all agree with Dr. Keller, but there is much food for reflection in his article. Well, may we hope for "a spiritual rebirth" within the Roman Catholic Church, but if "Catholic Action is its herald we fear the regeneration will test the spiritual qualities of all outside its fold. It can do no other. *Semper eadem* is particular and peculiar to the Roman Catholic Hierarchy. Were it other the whole fabric would fall to pieces. Christianity as a living, vital principle is undenominational. It is included in interdenominationalism, and we need not resign the church membership of our birth or adoption to exercise "the unity of the Spirit, in the bond of peace." It is, however, a significant fact that Christianity, in itself and expressing the Name and claims of Christ Jesus is on the move. There is none other name given under heaven among men whereby we can be saved. And when we cross to the other side into the Eternal Presence no human robes, of righteousness or ecclesiastical boast or profession will introduce or commend us. One who had a peep into glory records "I saw no temple, for the Lord God Almighty and the Lamb

are the temple . . . and the Lamb is the light thereof." Why then should we not make more of the Lamb on earth? Why not Christianity in place of churchianity? Let us get together as all "one in Christ Jesus."

The Growth of Romanism One proof of the weak hold that spiritual Christianity has on the people who call themselves Christian is the quiet and steady development of Romanism in English political and social life. Almost without a murmur of protest from the public the envoy to the Vatican has been made permanent, an Apostolic Delegate to England has been officially recognised, and the Mass, which is blasphemy by the Articles of the Church of England, has been broadcast in celebration by the B.B.C. These steps have been taken because the Pope has millions of subjects resident in the British Empire and is deeply concerned in their well-being? No other religious body claims a representative at its headquarters, and this fact in itself proves that Romanism has a political as well as a religious aspect. Its Curia is its foreign office, working not so much for the spiritual well-being of Roman Catholics as for the grip of the Roman Church on the political states in which they live. The close connection between Romanism and political scheming is seen in the Vatican decrees and the history of the Order of Jesus. There is nothing more calculated to upset the ordered liberty of the British Empire than the directed action of a religious body that is working for the attainment of its own ends at the expense of the states where its subjects dwell. England has found Rome to be her enemy in the past. Rome is ready and willing to enjoy to the fullest extent the liberty which dwells within our Empire, but if Rome had power, as she has the will, the rights and liberties of English Protestants would be reduced to those of Spanish Protestants when Rome held in fief the Spanish states. We know what that meant—their extermination by the Inquisition, and when that ceased to operate, by the stern illiberal intolerance of national laws. The day will come when the Curia will show its hand. It did so during the War, when it was silent at a time when moral obligations demanded speech, and in spite of recent apologies, it is plain that Rome only changed its attitude when victory inclined to the Allies. We fail to distinguish between Rome as a religious system and Rome as a political power because we have largely lost our sense of the fact that religion which matters is solely an affair between human souls and their God.

Rome in England Rome, acknowledged to be a world power with political importance, is receiving considerable notice in the Press, which caters for readers who can understand outward manifestations of a picturesque character and fail to see what lies behind them. The "coronation" of a new Pope, hitherto a matter of passing reference in the Press, has become an event of world significance, occupying many columns of letterpress and illustrations, making impressive appeal to those ignorant of the history of the Papacy and indifferent to the fact that this is a Protestant nation, and to its glorious achievements since its rebirth at the time of the Protestant Reformation.

We stand for religious liberty, but we see in Roman Catholicism an organisation that has developed Christianity into something out of harmony with the law of Christ, and has placed stress on externals, to which His teaching is a stranger. The Roman Church desires the power to break the spirit of an imperial race and make it subject to its will. Rome never relents—never loses one piece of ground it has won. Its steady pursuit of its objective is historic, and it knows how to wait. It takes advantage of the unjust depreciation of the Reformation by some of the sons of the Reformation, and declares itself to be the old religion which is alone true. It cloaks its intolerance under fair words and deceives even the elect. It is for us who study our Bibles and are children of the light to take heed lest we too be led astray by compounding with error because it is merely picturesque, and by forgetting that we are sharers of an inheritance that has come down to us from our Lord and His Apostles.

We quote a resolution and protest passed at a meeting of the Free Church Presbytery of Dingwall and Tain and sent to the Prime Minister, the Foreign Secretary, and the member for Ross and Cromarty,

Mr. Malcolm MacDonald. The following is the resolution and protest:

"This Presbytery deplore the many indications given by the present Government of its desire to enter into closer diplomatic relations with the See of Rome. They solemnly protest against the recent visit paid by the Prime Minister and the Foreign Secretary to the Vatican, and the recognition that it gave to the age-long claim to temporal sovereignty made by the head of the Church of Rome, and to the appointment of an Apostolic Delegate to the Court of St. James. Bearing in mind the record of the Roman Church of interference in the domestic affairs of this nation, and particularly its part in fomenting strife and civil disobedience during the period of unrest in Ireland, and more recently in Malta, they cannot but regard the attitude of the present Government as inimical to the civil and religious peace and liberty of the nation, as it is repugnant to the enlightened conscience of the vast majority of the British people."

Mr. Roosevelt's Faith in Religious Liberty It is a great thing when a President of the United States of America seizes an opportunity to declare his faith in democracy, and passes on to avow his faith in religious liberty in words which should and will live in history. Mr. Roosevelt, in his address to Congress at Washington on March 5th, asked:

"Do the people of the United States ever stop to compare their right to trial by jury of their fellow-citizens with 'some processes of trial and punishment' which have of late reincarnated the 'justice' of the dark ages? In the face of what they had seen during the past few years, would they," he continued, "be willing to abandon their freedom of speech and of the Press; or their security against the taking of private property without compensation; or their security against unwarrantable searches and seizures; or their right to assemble and petition Congress for the redress of grievances; or their freedom of religion?"

On this last point he laid the greatest emphasis. "Where democracy is snuffed out," he declared, "there too the right to worship God each in his own way is circumscribed or abrogated." He was speaking in Congress to a great audience comprising all the members of the Senate and the House of Representatives, of the Supreme Court, and of the Cabinet. There was loud and prolonged applause when he went on to ask, "Shall we by our passiveness, by our silence, by assuming the attitude of the Levite who pulled his skirts together and passed by on the other side, lend encouragement to those who to-day persecute religion or deny it?"—and answered his own question with an emphatic "No." There was equal agreement when he asserted that "to-day, with many other democracies, the United States will give no encouragement to the belief that our processes are outworn or that we will approvingly watch the return of forms of government which for two thousand years have proved their tyranny and their instability alike."

Commenting upon this outspoken address, *The Times*, in a leading article, remarked:

"Mr. Roosevelt was the spokesman for the whole American people when, at the celebration of the 150th anniversary of the first meeting of Congress, he proclaimed his abiding faith in the principles upon which American democracy is founded. He spoke, indeed, for many millions of people outside America, particularly in this country, where these principles were given their first expression in Statute form. They are the common heritage of the British and American peoples and an essential part of their common tradition. They have been adopted by many other countries, and if by some they are no longer regarded with the reverence with which they were once received, they are held as firmly as ever by the peoples who have really made them the touchstone of their political thinking. They are destined—so the President believes, and so do the vast majority in all the democratic countries—to outlast the new political creeds which would deny their validity."

Sunday Observance Can there be anything calling more urgently for reunion and unity than the national return to Sunday observance? The Lord's Day is fast becoming the day of pleasure-seeking at the expense of the rest of others. A new atmosphere surrounds our English Sunday. We wish to see everyone happy on the Lord's Day, but happiness has different values, and may mean anything from the indulgence that brings satisfaction to the lower part of our nature and the fulfil-

ment of the desires of the heart and soul for deeper and fuller union with God. The loss of Sunday as a day of rest and worship means a real loss to our people. To quote Dean Swift: "Another advantage proposed by the abolishing of Christianity is the clear gain of one day in seven, which is now entirely lost, and consequently the kingdom one seventh less considerable in trade, business and pleasure; besides the loss to the public of so many stately structures now in the hands of the clergy which might be converted into playhouses, market houses, exchanges, common dormitories and other public edifices." This satirical passage, written in the early eighteenth century, has been realised to a large extent in the twentieth, and if the process continues it will be fulfilled to a much greater extent in the lifetime of many of our readers. How is the evil to be stopped? In existing circumstances there is only one tribunal that can do it. That tribunal is public opinion, which has changed considerably since the War on the question of public observance of the Lord's Day. We can only change the prevalent view by example and by proof that our observance of Sunday brings with it a pureness of joy and a sweetening of character that are evident to the entire circle of our friends and acquaintances. Example is better than precept, and there is no gainsaying the fruits of good living, as shown in brightness of personal bearing and that nameless something which may be called Christian radiance. The obligations of our Lord's practice are upon all His followers, and if they adopt His Spirit in their observance of Sunday they will make a deep impression on their day and generation. Mere denunciation defeats its object—personal conduct and calm reasoning bring conviction.

Speaking recently in Edinburgh, the Moderator of the General Assembly of the Church of Scotland, Dr. James Black, said he believed that in many important ways the welfare of the whole Christian Church depended on their continued loyalty to the Lord's Day. History and their own experience had combined to show them that wherever the observance of the Lord's Day had become lessened the vitality of the Church had at once suffered and its aggresive work had diminished. "Indeed," he said, "I would incline to say that the observance of the Lord's Day is an essential bit of front-line strategy for the Christian Church of every denomination, and I use that word 'strategy' in its finest sense of leadership and generalship." They stated their claims for a faithful observance of the Lord's Day on two broad issues. They thought it was their duty to agitate, more and more, that all their fellow-men should possess, by right and by legal sanction, the opportunity of one day's rest in every week; and they should see that in their own personal uses and habits they were not guilty of stealing any other man's liberty. This liberty was being assailed both by work and by sport.

"To be a disciple is to be of a fellowship. A common loyalty unites all who are disciples of the same Master. Evangelisation has not done its work until it has brought men into the fellowship. That is the significance of the baptismal covenant: 'Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost.' Baptism brings men into the fellowship, it links them to one another as it links them to Christ, and in the Fellowship of His Mystical Body His Indwelling Presence is revealed. Why is it that the world cannot discover Christ in His Church? Because the Church is deficient in fellowship, because she is torn and divided, because the fellowship spirit is lacking, because she has become exclusive rather than inclusive, because she has lost the great bond of universal charity and love which is the mark of the true Catholicity, the Catholicity not only of the creed but of the heart. We shall never convince the world that Jesus Christ lives in His Church, nor make disciples of the England of to-day, till the Church herself exhibits His Spirit. 'By this shall all men know that ye are My disciples if ye have love one to another.'"

WORLD MISSION NOTES

"The World Mission of the Church" The findings and recommendations of the meeting at Tambaram, Madras, of the International Missionary Council have now been published in one volume, under the title of *The World Mission of the Church*. It is published by the International Missionary Council, and the modest price of 1/6 brings it within the reach of all, for all who favour and pray for Foreign Missions should read it. On other pages we refer to the Tambaram Conference, unique in its personnel as well as its parliament, and if we have in any words written to even seem to criticize, it is only the promptings of jealousy, lest the meaning and message of Protestant Missions should be endangered by associations with which they were never intended to assimilate. Nor is it possible for instructed Protestants, we use the term in its widest sense, to prevision any change on the part of official Roman Catholicism which could or would assimilate the fundamental principles and doctrines of Protestant Christianity. Roman Catholic Missions are at work in many parts of the heathen world and they carry with them their ancestral exclusiveness and hostility to other missionary efforts. They claim supremacy and to be the only representatives of the Church of Christ. In India Roman Catholic propaganda among Christians who do not accept Roman teaching is strong and vigorous. The usual claims are made, the assertions with which we are familiar, of all other Churches not being part of the Church of Christ, and all these claims are not dissociated from various forms of attacks upon Protestant missionaries. The aggressiveness we find in England is present in the Mission Fields. In fact the Protestant Churches have had to take steps to guard their members from the attacks made on them, and Missionaries are looking for help and guidance as to the best means of meeting this propaganda.

A Call to Action The official findings of the Tambaram Conference include a Call to Action. We quote a significant passage from the section devoted to "The Unfinished Evangelistic Task."

"This report has revealed the extent of the unfinished task of the Church. We have seen how great areas of the world are wholly unevangelized, but what is more arresting still is the fact that doors wide open in the nineteenth century are closing to the Church, and there are many signs of renewed persecution of Christians in different parts of the world. This, therefore, is no hour for marking time or waiting for a better day. God is calling upon His Church to go forward. The far-reaching movements of the Spirit in widely different countries are an indication of what the Church may expect if it is obedient and faithful in this day of God's power.

"We stress the fact that nothing in the present world situation in any way invalidates the Gospel. It is still the power of God unto salvation. Our fundamental purpose in evangelism is still the same and we agree that every missionary activity should be judged by its effectiveness in conveying the message of the Gospel.

"In a world of struggling and competing ideologies we emphasize again the urgency of this hour. World peace will never be achieved without world evangelisation. The early Church was martyred for its faith that 'Jesus Christ is Lord.' Most countries of the world are marked by graves of missionaries; these men and women, various in race and colour and in the lands of their birth, gave their lives in a glad confession of Christ as Saviour and Lord. The enterprise we have undertaken has been costly in suffering and martyrdom, but it has been characterized at every stage by a manifestation of the Spirit demonstrating the power of God in human lives and human relationships. In this new day men are no less heroic than in previous generations. Millions give themselves gladly for nationalism. Can the Church summon Christians everywhere to a new adventure for the Kingdom of God? Can it give to youth a new vision of the purpose of God for the world? Can it challenge men to live dangerously for the sake of the Gospel?

Perils increase and 'safety first' cannot be the watch-word in this hour. Every fact of the world situation is an appeal to the Church to advance. We summon the churches to unite in the supreme work of world evangelization until the kingdoms of this world become the Kingdom of our Lord."

A Sixfold Appeal The Report continues:—

"And to that end we make the following appeals to our fellow-Christians:

"1. We appeal to churches everywhere to join in united prayer that the spiritual awakenings manifest in some lands may spread until there comes from all nations a response in witness and service for the evangelization of the world.

"2. We appeal to the home churches to make a more adequate response to the request of the younger churches throughout the world for an increased number of missionaries to share in the great unfinished evangelistic task.

"3. We appeal to churches contiguous to lands or areas closed to missionary societies, such as Tibet and Afghanistan, to consider fresh ways of advance by personal and voluntary evangelism.

"4. We appeal to all missions that plan to enter a new area to do so through an understanding with the missions and churches already established in contiguous territory, if this is possible.

"5. We appeal for a thorough study by all churches of the immediate task of evangelism in their areas so that a forward movement may begin in all lands through the life and witness of Christians everywhere.

"6. We appeal for a new venture in co-operation and united planning in evangelism, whereby the various missions and churches at work in any area assume joint responsibility by combining their resources of men and money in order to meet effectively the evangelistic needs of great cities and of extensive rural areas, and the urgent opportunities arising where there are sudden accessions to the Christian Church as in Africa and India."

Christians and Jews The Jew is at last finding a new and larger place in the missionary hearts of those who are keen to spread the knowledge of the Saviour. He has always been on the consciences of a Bible-loving section of the Churches that believes he has special claims on their faith and prayer. But far too many look upon the evangelisation of the Jews as a work of superfluous energy. "When the heathen have been evangelised turn to the Jew" is a modern, an unscriptural thought on the part of those who have never striven to lead the Jew to Christ. We are all at some time or other brought into contact with Jews, and we have then the opportunity by our contact and conversation to commend Christ to them. If the Jews do not see in professing Christians a Christlikeness that wins them, how will they be led to change their faith? Jewish exclusiveness breaks down. Is the Church ready to show God's chosen people that a fuller, richer, spiritual life awaits them in acknowledgments of Christ Jesus as their Messiah and Saviour?

Missions Debt to the Bible Society In the swampy plains between the Abyssinian border and the Upper Nile live a quarter-of-a-million African natives belonging to the Nuer tribe. They are a Nilotic negro people, some of them seven feet tall, long legged and flat footed. They tattoo tribal marks on their foreheads and the women pierce the upper lips. It is their custom to have from two to six teeth extracted from their lower jaws to satisfy an ancient superstition that this ensures great fertility, and the price they pay is a permanent lisp. The majority make their homes in grass huts, but a few Nuer families live on the floating islets of grass and reeds brought down by the river in flood. Like the aquatic birds they live on fish, roots and river plants, supplemented by millet and milk. Although they breed herds of cattle they never eat meat, but kill the animals only in connection with sacrificial rites.

Missionary work is now in progress amongst them, and Dr. Paul J. Smith and Miss C. B. Soule, with the assistance of two natives, Rust Gok and Pec Kak, have translated St. John's gospel into their language, which appears officially on the Bible Society's list as Nuer: Eastern (Ji Kany).

Nuer, which is the two hundred and eighty-eighth African dialect to be used, brings the versions on the language list of the British and Foreign Bible Society up to seven hundred and thirty. Miss Soule writes: "Rust Gok and Pec Kak, two of our Nuer young men, helped with the work. I was very anxious that it be done in idiomatic Nuer without an English squeak anywhere. Rust Gok is our best English pupil."

Nigeria—Land of Contrast The Colonial and Continental Church Society is a valuable missionary organisation which serves, through its chaplaincies, many who without its aid would be separated from all Church ministrations. Its chaplaincies on the continent of Europe are evangelical as well as evangelistic, and in its wider field, which is the whole British Empire, it should be supported as much for its message as for the excellent spirit of Christian unity which it radiates. Writing home from Nigeria, the chaplain in Northern Nigeria describes this land as "the land of contrast." He says:

"Contrast is the one word to describe Northern Nigeria. Everything—climate, topography, people, religion, all become different as you travel north or south, east or west in this vast area. The Pagans in the Plateau Bauchi and Bornu Provinces; the Hausas in Zaria, Kano, Sokoto and Katsina Provinces; and the Yoruba and Ibos from the south are all as different as chalk from cheese. And in this land of contrast the British are striving to achieve something of a unity so that Nigeria may take its rightful place in the family life of the Empire.

"Much has been done in the thirty odd years of administration. The greatest blessing to this land of contrast has been peace, and as it has been more and more realised so it has been possible to build railways and roads and to open up the country to trade and the development of its natural resources.

"The Christian Church has had its share in all this development, and this must inevitably be so if the moral and spiritual life of the people are to develop side by side with the material. With the influx of western civilisation paganism has become a spent force. Mohammedanism is spiritually dead and incapable of adjusting itself to the modern world, and at the moment, materialism is rampant. The one hope for a people who morally could be placed alongside the civilisation of Solomon and not exhibit much difference is the establishment of the Christian Church, for only as the people become Christian do they receive inspiration to use their newly-found gifts unselfishly and for the good of the whole.

"Directly, the various missionary societies at work in Northern Nigeria are helping towards this end, and one only wishes that for greater effectiveness there could be still more co-operation between themselves and the Government. Indirectly, too, there is the influence, which can be very considerable, of the non-professional Christian, i.e., the Christian Government official, the Christian business man who does his job sincerely and honestly, and who sets a true Christian example to the natives who have to work under him. Thank God there are a number of such out here! and here is the *raison d'être* of the Northern Nigerian chaplaincy. If these men and women are to keep their own faith pure they must have opportunities for worship; they must have their church where they can meet together as they used to do at home and receive from the 'fellowship' the inspiration to carry on in surroundings which are so much more difficult than at home."

Papuans for Christ It is some time since we were privileged to receive at the Alliance House a deputation from the Kwato Mission of Papua, New Guinea. Since then, one who was present, the founder of the Mission, Charles W. Abel, has been called Home, but the work continues. It is both evangelical and interdenominational, founded and conducted on New Testament principles for the purpose of winning the people of Eastern Papua to Christ and to train them for lives of effective Christian service. Writing of the work in the Dorevaidi District, Mr. Raymond D. Whale tells us that:

"It is wonderful to see former fighters and head-hunters now living together in fellowship through their common obedience to and acceptance of the Gospel. They are former wild mountain people called the Dorevaidi—with other unnamed tribes living round about them—who live in the moun-

tainous districts behind Abau. Abau is the Government station for the district, and is situated on a small island off the mainland about half way between Samarai and Port Moresby. Formerly these people lived in small village communities, bitterly opposed to each other and to the people who live along the coast, who always were in mortal fear of them. They were constantly at variance, raiding another village at an opportune moment when half the population were away elsewhere, perhaps engaged on a like raid. They would wreck some of the houses, shout insults at the few old people and women left in the village, and probably spoil some of the gardens, pinching the produce, etc. Then there were individual murders of some from another village, or of some hapless plantation hand on one of the coconut plantations near the coast. This vicious state of affairs was kept up largely because no woman would think of marrying a man until he had proved himself. He could only win the distinguishing mark or feather by killing someone and having it verified by the villagers. He would usually manage this by taking home a souvenir—a scalp or perhaps a finger or two—which later would be dried to wear in the hair. Every man who wanted to prove himself and who eventually wanted to marry had to do this—whether he felt particularly homicidal or not.

"They hoped one day a missionary, accompanied by a Papuan teacher, would come and teach their children better ways. The name of Kwato is held in great respect throughout the whole of Papua. So when the missionaries arrived they were rather thrilled, and there was already something to work on. 'Pidgin-Motu' was used to good account then and soon many resolved to turn from their old ways to the living God, give their lives to Him and begin to live the new way. None of these people could read; so after they had surrendered we told them to listen to God every day and do what He told them. They had a simple and obedient faith and this worked wonders. 'When man listens, God speaks; when man obeys, God works.' As a result, the whole district has now been evangelised."

"Whither Arabia?" The World Dominion Press has recently issued another of its "World Survey" series under the title "Whither Arabia?" The volume is by Dr. W. Harold Storm, who for eleven years has been a medical missionary in Arabia of the Reformed Church in America. Arabia was the birthplace of Islam, and in an introduction to the present volume, Dr. S. M. Zwemer emphasises its importance by pointing out that Arabia is one of the great Bible lands, has an area of a million square miles, and is the probable cradle of the Semitic race, which has given the world its three great theistic faiths, Judaism, Christianity, and Islam. Dr. Storm's survey does not deal very largely with Islam as a religion, but points out the urgent opportunity for Christian missions in one of the most difficult fields. The survey is of arresting interest and importance throughout. Dr. Storm concludes with the following appeal:

"Perceiving, as we do, that the world is moving towards the day when the forces of Christianity will be confronted with an organised world-wide anti-Christian movement, we feel that now is the time, if ever, for the Christian Church to throw all its available resources and energies into the evangelisation of Moslem lands, and especially of Arabia."

A PRAYER FOR MISSIONS

O GOD, Who dost, by Thy Holy Spirit, inspire with Thy manifold gifts those who strive for the coming of Christ's Kingdom, we remember before Thee all those who share in the work of Missions. Fill them with the wisdom which is from above, and grant that in their several callings they may truly and godly serve Thee; through Jesus Christ our Lord. *Amen.*

Books Worth Reading

A NEW OXFORD BIBLE.

The Oxford University Press have sent us a copy of a new and handy Bible, to be known as the Coral Edition, chiefly, we presume, on account of the very clear and bold face type in which the text is set. This makes the volume attractive, but there are also bold index headings at the top of every page, and words and phrases traditionally printed in italics are set in Roman as the rest of the text, thus making for easier continuous reading or reference. A useful feature is that many of the more difficult proper names are accented and divided into syllables. The prices range from 8/6 to 12/6, and on Oxford India paper from 12/6 to 3/-.

THE WORK OF CHRIST. By the late Dr. Peter Taylor Forsyth. (The Independent Press, Ltd. 4/6 net.)

This is the reprint of a book published in 1910, to which Principal Whale contributes a foreword, and there is a Memoir by his daughter, Jessie Forsyth Andrews. The chapters are largely extempore lectures given from rough notes to Dr. Campbell Morgan's Conference at Mundesley in 1909. Dr. Forsyth is in some ways reminiscent of Dr. Karl Barth at his best. There are no mere vague vapourings, but the clear exposition of Gospel principles by the mind of a great Christian thinker and teacher, downright, dogmatic, evangelical and scriptural. And as always, Dr. Forsyth expects us to think as we read, not merely to absorb, and for those willing to do so the book has endless value.

J. C. Lyon.

HARRY WYATT OF SHANSI. By Ernest A. Payne. (The Carey Press. 1/- net.)

Dr. Harry Wyatt left Taiyuanfu on May 4th, 1938 in a Ford lorry with a Chinese chauffeur. He was forty-two years of age and had come to China thirteen years before. They picked up Mr. and Mrs. Jasper as passengers and Miss Beuliah Glasby, and their object was to minister to the relief of the distressed war victims in Taidrow. They were attacked in error by a Chinese force. Dr. Wyatt, Miss Glasby and the chauffeur were all killed, one of the ghastly tragedies of war. This story of Dr. Wyatt's life is a book that deserves a place beside the life of Dr. Arthur Jackson and that of many another who have laid down their lives for China. It is a noble story finely told.

J.C.L.

CHRISTIANS IN ACTION. By Seven Missionaries. (Longmans. 2/6 net).

Restrained and moving accounts written by Christian missionaries in different districts giving a record of work in war-time China, North, South, Eastern and Central provinces.

A most valuable record of magnificent Christian service rendered during the present hour of China's tribulation, and a book to read and re-read if one would understand something of present conditions in that great country of such immense possibilities.

J.C.L.

THE IMPREGNABLE ROCK. By Rev. Edwin Hirst, M.A. (Church Book Room. 1/- net).

Mr. Hirst's title is obviously—as he tells us—taken from Mr. Gladstone's little book on the Bible published in 1890. It is a commentary on the Church of England's Sixth Article, that on the Holy Scriptures and with a wealth of illustrations and quotations the author very clearly expounds the protestant view of their authority and inspiration. An excellent shillingsworth.

THE WORLD'S EVANGELICAL ALLIANCE (BRITISH ORGANISATION)

MEMBERSHIP

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

LEGACIES

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped friends will make provision in their Wills for the carrying on of their interest in the work. Care should be taken in regard to correct description of the Alliance—**"The World's Evangelical Alliance (British Organisation)."**

WORLD'S EVANGELICAL ALLIANCE

SOME SELECTED PUBLICATIONS

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